

THE EASTERN CHURCHES QUARTERLY

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THE PRINCIPAL ORTHODOX MONASTERIES OF CYPRUS

I. ROYAL AND STAUROPEGLIAC MONASTERIES

KYKKOS¹

THE monastery of Kykkos, dedicated to the Mother of God, is the most famous and important monastic establishment in Cyprus. The name Kykkos is said to be derived from the Greek word κόκκος changed into κύκκος, a species of oak (*quercus coccifera*) that grows in the neighbourhood. This monastery is situated on Mount Marathasa at an elevation of about 3,800 feet above the sea-level, and is fifty-six miles due south-east of Leukôsia, the capital of Cyprus. It is situated in the archiepiscopal diocese of Leukôsia.

According to the history of this monastery composed in A.D. 1422,² it was founded by a certain anchorite named Êsaïas, about A.D. 1100. Êsaïas, so the story goes, was harshly treated by the representative in Cyprus of the Emperor Alexios I Komnenos, Manouêl Boutoumêtês who, in consequence, was smitten with an incurable malady. Recognizing in this a punishment for his inhumanity towards Êsaïas, Manouêl Boutoumêtês repaired to the anchorite who was living on the mountain of Kykkos, to ask for pardon and his restoration to health. Meanwhile, Êsaïas had received divine intimation that Manouêl Boutoumêtês would be

¹ In the transliteration of Greek names ê=η, ô=ω, γ=v, au=av, eu=ευ.

² Περιγραφή τῆς σεβασμίας καὶ βασιλικῆς μονῆς τῆς ὑπεραγίας Θεοτόκου τοῦ Κύκκου Venice, 1751, 1782, 1819.

cured if he procured from Constantinople an eikon of the Theotokos which was in the Imperial Palace. This eikon was one of the three¹ which are said to be the work of the Evangelist Luke himself. After a considerable amount of trouble and adventure, this eikon was eventually brought to Cyprus, and Êsaïas, the anchorite, erected a large church and cells for monks at Kykkos, and drew up an ordinance for them, appointing to them a hegoumenos. It is said, moreover, that Êsaïas also cured the daughter of the Emperor Alexios I Komnenos of the same malady as that with which Manouël Boutoumêtês had been smitten. Funds for the building of the church and monastery were given by the Emperor Alexios I, and it was endowed with three villages by Manouël Boutoumêtês in recognition of his cure. This gift was subsequently confirmed by royal charter, and this led to the monastery being regarded as an imperial foundation.

The monastery of Kykkos has been destroyed several times by fire, but the miraculous eikon of the Theotokos has always escaped unscathed. The first time was in A.D. 1365, when it was rebuilt in the same year by Eleanor of Aragon, wife of Peter I, who, although she was of the Latin rite, had been greatly impressed by the miracles wrought by the famous eikon of the Theotokos. This building, which was made of wood, was destroyed by fire in A.D. 1542. Rebuilt again, it was burned in A.D. 1751, and in A.D. 1813 the church and monastery were consumed in a great conflagration. In A.D. 1821 the hegoumenos of this monastery was among the prelates of the Church of Cyprus hanged at Leukôsia, at the time of the massacre of Christians by the Turks. The monastery then seems to have been given over to pillage.

The present monastery (see Plate I) consists of a vast pile of irregular buildings erected around two principal courtyards. The general plan takes the form of a triangle, and the monastery is said to contain not less than seventy guest-chambers. Of the building destroyed in A.D. 1813 the only fragment that remains is part of the vaulting of the apse which still shows dim traces of painting. A marble panel with a Byzantine cross and two birds carved in relief on it may possibly be the only surviving relic of the original building.

¹ The other two are : (a) the one formerly at Sumela, near Trebizond, and now preserved at Athens ; (b) the one in the monastery of Megaspelion at the north of the Peloponnesus.

Among the eikons of the church there is one painted by John Cornaros the famous Cretan eikon painter of the end of the eighteenth century. The treasury of the monastery is a small room south of the apse. It contains a collection of relics and church furniture of various periods though nearly everything of value was carried off by the Turks, when they sacked the monastery in A.D. 1821.

The miraculous eikon of the Theotokos which is set in the eikonostasis (see Plate II), is enclosed in a handsome shrine of tortoise shell inlaid with mother-of-pearl. It is approached by three semi-circular marble steps. The actual painting itself is covered with a silver-gilt plate on which is stamped a representation of the painting beneath it. In this plate there is a little door which, when opened, displays a small part of the original eikon. To the right of the eikon there stretches out a bronze arm on which it is customary for the faithful to hang for a while any article of clothing or other object which thus receives sanctification from the holy eikon.

On a hill above the monastery there is a shrine in the form of a white stone baldacino beneath which there is an eikon of the Theotokos in relief on a gold plate protected by a glass case. It is known as the *Throni*, and it is customary for visitors to the monastery to climb this hill to pay their devotions to the Holy Mother of God.

The monastery of Kykkos which is the wealthiest monastery in Cyprus possesses great property in the island and formerly held lands in Russia, Rumania and Asia Minor. The bells of the monastery were presented by a pious Russian lady in A.D. 1860. A very fine rose oil is prepared by the monks and has a very high market value. The hegoumenos of the monastery is elected for life. At present, there are twenty-two monks and sixteen novices, the hegoumenos being the Rev. Fr. Kleopas, D.D. The patronal festivals of the monastery are the feasts of the Holy Mother of God which fall during the summer and autumn, namely, 15th August, 8th September and 21st November. Weather conditions in winter and spring render visits to the monastery impracticable. On 8th September there is held a large fair at the monastery which attracts several thousand visitors from all parts of the island. The monastery of Kykkos is very up-to-date in having its own electric plant for lighting purposes, a telephone line, a daily postal service and a radio set.

MAKHAERAS

The monastery of Makhaeras is situated on Mount Aôos at a height of 2,250 feet above the sea-level (see Plate V), and is about six miles to the south-west of the village of Lythrodonda and about sixteen miles south of Leukôsia. It is situated in the archiepiscopal diocese of Leukôsia. The origin of the name Makhaeras is, perhaps from a kind of darnel (mashairas) which flourishes there.¹

The site was first occupied by an anchorite named Neophytos who had previously lived in the desert region of the Jordan. Driven from Palestine by the Saracens, he came to Cyprus and took up his abode on Mount Aôos with a disciple named Ignatios. On the death of his master, Ignatios was joined by another aged ascetic named Prokopios. These two decided to build a monastery at this spot, but did not possess the necessary funds. They proceeded accordingly to Constantinople, where they appealed to the Emperor Manouël Komnenos (A.D. 1143-80). Besides giving them the mountain in question and its surrounding district, the Emperor bestowed on them a sum of money and accorded them exemption from the jurisdiction of the bishop of the diocese. On their return, Prokopios died, and Ignatios was joined by a small band of some five or six followers among whom was Neilos who came thither in A.D. 1172, and eventually succeeded Ignatios. Neilos secured from the then bishop of Tamassos recognition of the imperial decree issued by Manouël Komnenos. Further privileges, grants of land and money were made to the monastery by the Emperors Isaac II Angelos (A.D. 1185-95) and Alexios III (A.D. 1195-1203). The monks still commemorate in the Liturgy these three emperors who were benefactors of the monastery.

The early history of this monastery is recorded in the Ritual Ordinance (*Typike Diataxis*) which Neilos himself composed in A.D. 1209. This work was published in Venice in A.D. 1756.² Neilos eventually became bishop of Tamassos, a see which at that time seems to have ranked next to Constantia.

In later times, the monastery lost much of its property and became extremely poor. On 5th September 1892, a fire broke out in one of the rooms in which wax candles

¹ Cf. ΚΥΠΡΙΑΚΑ ΧΡΟΝΙΚΑ, Vol. X (1934), p. 310.

² Cf. S. Menardos, 'Η ἐν Κύπρῳ ἱερὰ μονὴ τῆς Παναγίας τοῦ Μαχαίρᾶ, Peiraeus, 1929 and W. Nissen, Die Diataxis des Mich. Attaleiates von 1077, Jena, 1894.

were prepared, and, in a short while, the whole monastery was consumed. However, the miraculous eikon of the Theotokos as well as many other eikons, church vessels, etc., were fortunately saved. The eikon of the Theotokos is covered with late eighteenth century repoussé (see Plate VI). There is also an eighteenth century eikon of SS. Joachim and Anne. In the treasury there is preserved a silver-gilt cross containing a tiny fragment of the True Cross, and also a magnificent pair of green cuffs sewn with silver thread and seed pearls, dating possibly from the sixteenth century. Among the Gospels there is one printed in Venice in A.D. 1588.

In the reception-room of the monastery there is a fine oil-painting of the celebrated historian of Cyprus, the Archbishop Kyprianos, painted by a Moldavian artist, on the occasion of the Archbishop's visit to Moldavia towards the end of the eighteenth century.

According to the statutes of the monastery, the hegoumenos who must be a member of the community, is chosen for life by the majority of the monks. The present hegoumenos is the Rev. Gregorios who was one of the candidates for the archiepiscopal throne of Cyprus at the elections held in June 1947.

The monastery of Makhaeras is dedicated to the Mother of God and has the same patronal festivals as those observed at the Monastery of Kykkos.

THE ENKLEISTRA (Agios Neophytos)

For a description of the monastery of St. Neophytos, see *E.C.Q.*, Vol. VII, No. 1. For illustration of the Monastic Church, see Plate VII.

II. INDEPENDENT MONASTERIES

KHRYSORROGIATISSA.

The monastery of Khrysorrogia-tissa dedicated to the Mother of God is situated on the slopes of Mount Rhoia at a height of 3,768 feet above the sea-level, one mile from the village of Panô Panagia and twenty-seven miles from Ktêma (Paphos). It is in the diocese of Paphos.

The name Khrysorrogia-tissa is derived from the Greek word χρυσός, gold, a Byzantine term for eikons, monasteries, etc., and ροιά, pomegranate-tree.

According to a tradition which may be based on fact, and recorded on a copper-plate engraving of the miraculous eikon of the Theotokos which the monastery possesses, executed by John Cornaros, the Cretan eikon painter, in A.D. 1801, the monastery of Khrysorrogiatissa was founded in A.D. 1152, in the reign of the Emperor Manouël Komnenos (A.D. 1143-80). This miraculous eikon, so the story runs, was originally kept in Isauria, but, when the ikonoclastic wars broke out, it was saved by being thrown into the sea by a woman, and it drifted across the water to Cyprus. A certain anchorite named Ignatios was directed in a vision to the place where it lay washed up on the shore, and he took it back with him to the hills where he had his hermitage, and a shrine was built for it. Later, a monastery arose around this shrine.

We possess no history of this monastery, but it is known that after the Turkish occupation of the island (A.D. 1571), it was deprived of a large portion of its property, and in the eighteenth century it was almost completely deserted. However, in A.D. 1768 the old church was demolished and the erection of the present building (see Plate IV) started. The church with its eikonostasis (see Plate III), episcopal throne and decoration was completed in A.D. 1770. In A.D. 1799 the rooms of the monastery were built with the help of financial contributions by Christians not only in Cyprus, but in other countries. In A.D. 1821 the monastery suffered from an irruption of the Turks.

The miraculous eikon of the Theotokos¹ is inset in a heavy and elaborate frame made in A.D. 1762. The painting itself is covered with silver-gilt. There is another eikon of the Theotokos of the eighteenth century, which is a copy of the miraculous eikon, beneath which are painted pictures and tableaux depicting the story of the invention of the miraculous eikon and the establishment of the monastery. The monastery also possesses a large late sixteenth century eikon of Christ, said to have come from the ruined monastery of Khrysolakhourna. On the north wall of the church there hangs a large wooden cross covered with silver-gilt which was presented to the monastery in A.D. 1801. It is said to contain a small piece of the True Cross.

In the treasury of the monastery there is a heavy gilt and

¹ It bears the following inscription :—" This holy eikon of the Mother of God was embellished by the hand of Hadji Loizê by the charity of Orthodox Christians, under the supervision of the priest Christodoulos, sacristan of the See of Paphos, in the year of Salvation 1762."

silver processional cross made in A.D. 1793, and also some cuffs dating from the eighteenth century. The library contains some manuscripts, the earliest of which is an illuminated vellum copy of the Gospels, of the fourteenth century. The present hegoumenos is the Rev. Fr. Kyrillos Georgiades. The monastery of Khrysorrogiatissa observes the same patronal festivals as those of the monastery of Kykkos.

TROODITISSA

The monastery of Trooditissa which is dedicated to the Mother of God is situated on the pine-clad slopes of Mount Troodos, 4,090 feet above the sea-level, and is in the see of Paphos.

There is no historical evidence for the date when this monastery was founded, but, in all probability, it was established in the twelfth or thirteenth century which was a period of peace and security in Cyprus, during which the most important monasteries in the island were founded, for example, Kykkos, Makhaeras and the Enkleistra. If the date ACN (1250), read, however, with difficulty, of an inscription found in a wall during repairs to the cells of the west wing of the monastery in A.D. 1903, is correct, we should be justified in assigning the foundation of this monastery to the middle of the thirteenth century. Unfortunately, the inscription in question was destroyed in the attempt to detach it from the wall in which it reposed.

According to an ancient tradition, the miraculous eikon of the Theotokos which is preserved in this monastery, was brought from the East at the time of the Eikonoclastic Wars, by a certain anchorite who settled at first at Akrôtêri.¹ After some years, the Theotokos directed the anchorite through a dream to transfer her eikon and his hermitage to the place where he should see a burning column. The anchorite followed her directions and eventually reached a cave on the slopes of Mount Troodos, where he perceived the burning column. Here, he settled with other followers, and, after his death, his successors erected a church and cells around the cave, and thus began the monastery of Trooditissa.

During the Frankish and Venetian occupation of Cyprus (A.D. 1192-1571), we have no mention of the monastery of Trooditissa. Probably, on account of the remote and inaccessible position which it occupied and its poverty, Troo-

¹ A promontory in the south of Cyprus.

ditissa did not hold an important position among the other monasteries in the island.

As regards the sixteenth and seventeenth centuries, particulars of the property which the monastery possessed at this time are given in various manuscripts preserved in the monastery, which also record the names of the various hegoumenoi during this period.

The present church was built in A.D. 1731 on an earlier structure destroyed by fire. The nave is divided into three aisles by means of rows of arches, and there are two small windows in the northern façade of the church. In the middle niche of the sanctuary there is a small window, and another small window on the south side opens on to the court-yard. The church possesses a few damaged, but well-painted eikons of the sixteenth century, showing marked Italian influence in their design and technique. The roof of the church is of wood covered with delightful local brown tiles. A restoration of the church was made in A.D. 1846, about which time the new rooms which are outside the old grouping of the monastery, were erected.

The miraculous eikon of the Theotokos which was covered with silver in A.D. 1799 has, hanging above it, a pair of buckles. Any woman who desires to have a son must wear these buckles and her wish will be granted, provided that the child is dedicated to the service of the monastery. The cave in which the anchorite saw the burning column is still shown. It has a cross on its exterior and within there is an eikon of the Theotokos. The monastery of Trooditissa is dedicated to the Mother of God and has the same patronal festivals as those observed at the monastery of Kykkos.

STAUROBOUNI¹

The monastery of Staurobouni which is perched on the peak of a mountain, 2,260 feet above the sea-level (see Plate VIII), commands superb and unrivalled views of the island of Cyprus. From it, on a clear day, the Lebanon is discernible. It is distant twenty-three miles west of the seaport of Larnaka, and is situated in the see of Kition.

This monastery owes its inception to St. Helena who was instructed in a dream to build a church on this mountain and to deposit in it a fragment of the cross of the Good Thief,

¹ *Lit.* Cross-mountain, from the Greek words σταυρός cross and βουνό mountain.

Olympas, in the heart of which was inserted a fragment of the True Cross. The earliest mention of this monastery in mediaeval times is that of the hegoumenos, Daniel of Russia, who visited Cyprus in A.D. 1106.¹

During the Frankish occupation of Cyprus (A.D. 1192–1489) this monastery was in the hands of the Benedictines. Oger, Seigneur d'Anglure, who visited the monastery in A.D. 1396, states that in the beautiful church which was surrounded by fine buildings, there were two altars, *viz.*, the high altar and another in a chapel behind it. In the choir of the church one of the nails used at the crucifixion of the Saviour was shown. Behind the said chapel there was another small one in which the holy cross of the Good Thief hung without any visible support.²

The monastery was sacked in the Saracen invasion of Cyprus in A.D. 1426, and when Felix Faber, a Dominican friar, visited Cyprus in A.D. 1480, he found that the monastery had long since been utterly destroyed by the Saracens, and the monks of St. Benedict who had served the church, were scattered. When the said friar reached this monastery with some fellow travellers, he summoned the sacristan who brought out some very old Latin books with what else was necessary for the Mass. The bell was rung, and the friar read the Mass of the Holy Cross, with collects for the holy martyrs John and Paul, and for travellers. He and his companions then venerated the holy cross which, he says, was fairly large, covered in front with silver-gilt plates, but on the side to the wall it was bare, of a fair and sound wood like cypress. It was suspended in a dimly lighted niche without signs of any support.³

After the Turkish occupation of Cyprus in A.D. 1570, the monastery remained utterly deserted till the seventeenth century, when it was again occupied by Greek monks.

The present monastic buildings were re-erected on the ancient foundations in A.D. 1824, according to an inscription in Latin and Greek over the principal entrance. The church is built on a central mass of rock, and its plan follows the proportions of the ancient church with a triapsal east end. Some parts of the foundation or lower walls seem old enough to represent the period of the fourth century. The site in classical times was occupied by a temple.

¹ Cf. J. Hackett, *A History of the Orthodox Church of Cyprus*, London, 1907, p. 441.

² Cf. J. Hackett, *op. cit.* p. 450.

³ Cf. C. D. Cobham, *Excerpta Cyprica*, Nicosia, 1895, p. 39.

The church contains a large and magnificent wooden cross on an octagonal base, the whole minutely carved with various scenes from our Lord's life and Biblical history. It was made in A.D. 1526, and was framed in silver in A.D. 1752.¹ There is also a tiny fragment of the True Cross enclosed in a gold cover, possibly of the early seventeenth century.

At present, there are forty-five monks and novices in the monastery under the hegoumenos, the Rev. Fr. Barnabas. The rule of this monastery, as that also of the Monastery of Trooditissa, is coenobitic, *i.e.*, have a communal life, whereas the other monasteries in Cyprus are idiorhythmic, *i.e.*, have their own peculiar manner of life.² The honey produced at the monastery is the best flavoured in the whole of Cyprus, and the monks were the first to cultivate sultana vines in Cyprus. The patronal festivals of the Monastery of Staurobouni are the feasts of the Holy Cross, namely, the Adoration of the Cross on the third Sunday of Lent and the Exaltation of the Cross on 14th September.

SAINT PANTELEËMÔN

The Monastery of St. Panteleêmôn is situated at Myrtou, nineteen and a half miles west of Kyrenia, and is in the see of Kyrenia.

Of the origin of this monastery nothing is known at all. The church, recently restored with none too happy results, was erected in the seventeenth or early eighteenth century. The loggia, pointed arches and vaulting have been removed, and the floor of the church has been repaved with glazed tiles. The beautiful eikonostasis is dated A.D. 1743, but is based on mediaeval models. The principal eikon is that of St. Panteleêmôn³ with a bishop kneeling in the left-hand corner, and God the Father in the top right-hand corner; each figure holds a scroll with a long inscription recording the restoration of the monastery. This eikon is dated A.D. 1770. There is another eikon of the same Saint which was covered with silver-gilt repoussé in A.D. 1798. In the eikonostasis there is a curious needlework portrait of St. Panteleêmôn carried out in coloured silks, with a background of gold thread. It is dated A.D. 1804, but has the appearance

¹ For an illustration of this cross, cf. G. A. Soteriou, *Tà Βυζαντινὰ Μνημεῖα τῆς Κύπρου*, I, Athens, 1935, Plate 150c.

² Cf. also my article "On the Performance of Divine Office in the Greek Monasteries of Cyprus" in *E.C.Q.*, Vol. IV, No. 3, pp. 128-9.

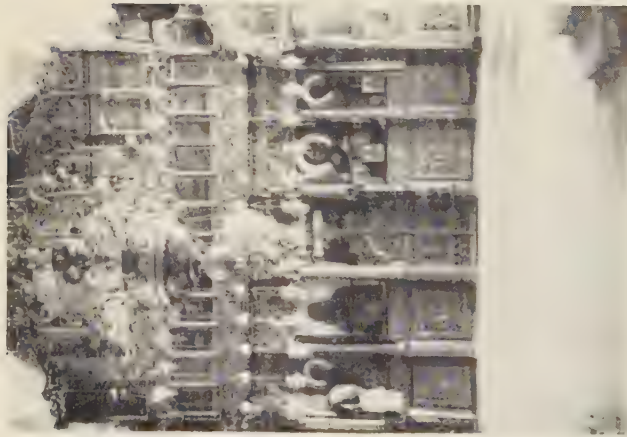
³ St. Panteleêmôn was a saintly doctor who was martyred in A.D. 305.

PLATE I



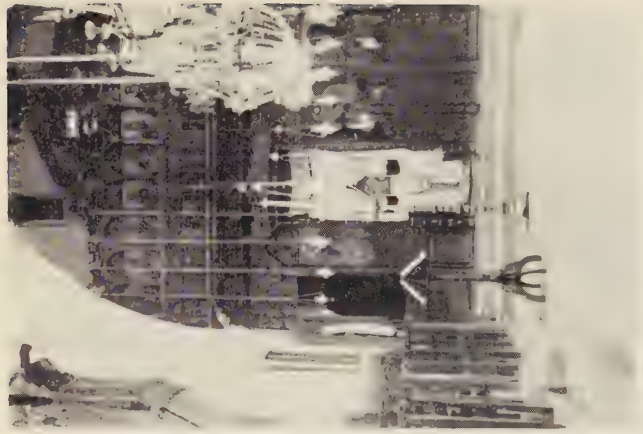
The Monastery of Kykkos

PLATE II



The Eikonostasis of the Monastery of Kykkos

PLATE III



The Eikonostasis of the Monastery of
Khrysorrogiatissa

PLATE IV



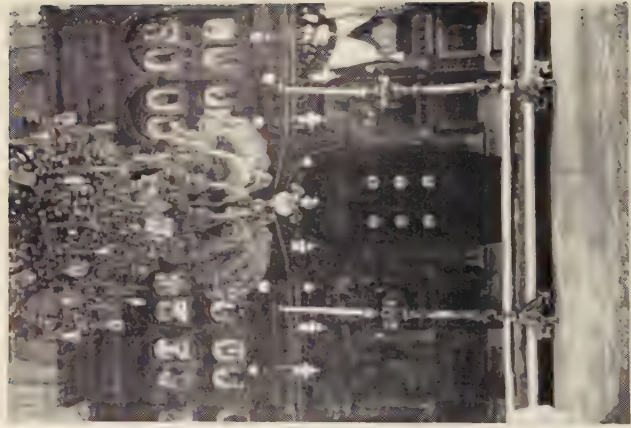
The Monastery of Khrysorrogiatissa

PLATE V



The Monastery of Makhaeras

PLATE VI



The Eikonostasis of the Monastery of Makhaeras

PLATE VII



The church of the Monastery of St. Neophytos

PLATE VIII



Monastery of Stavrovouni near Larnaca, Cyprus



Monastery of St. Varvara, at the foot of Stavrovouni

PLATE IX

of far greater antiquity. The episcopal throne is dated A.D. 1772. The treasury of the monastery contains two gospels covered with silver-gilt and dated A.D. 1780 and 1801 respectively. There is also a curious reliquary made in Venice, the top copied from the dome of St. Maria della Salute. The Eucharistic vessels made in A.D. 1801 are one of the few dated examples in Cyprus.

In the eighteenth century this monastery was the seat of the bishops of Kyrenia, and, for this reason, the monastery has no hegoumenos, since, during the Turkish period which ended in A.D. 1878, the duties of hegoumenos were undertaken by the bishops of Kyrenia.

The monastery was enlarged by Eugenios, bishop of Kyrenia (A.D. 1791-1816) who was very wealthy and who bequeathed the whole of his estate to the monastery. However, in A.D. 1821 the Turks carried off from the monastery to Leukôsia all the rich furnishing of the church, including a massive silver lustre weighing 420 pounds, as well as many ancient coins. Of all this only four candlesticks were recovered. In the same year the monks received savage treatment at the hands of the Turks who put bridles in their mouths and drove them through the village—many of them died of this ill-treatment, and Laurentios, the then bishop of Kyrenia, was taken to Leukôsia, where he was beheaded.

The patronal festival of this monastery is the feast of St. Panteleêmôn which is celebrated on 27th July.

Ktêma, Paphos,
Cyprus.

O. H. E. HADJI-BURMESTER.

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THE PATH TO UNITY

A DIALOGUE BETWEEN TWO ORTHODOX ON THE UNITY OF THE CHURCH.

Disillusioned : In what manner do you think the union of our Church with that of Rome can be secured ?

Irenist : The union of the Churches, which is the desire of every sincere and convinced Christian, can be achieved only in the Truth. Some indeed there are, for whom Christian life and practice may be reduced to a medley of traditions and legends, who would regard the different Churches as only diverse forms of Christianity thrown up by historical evolution—reactions in the political, ethenic, or racial order. They would consider it possible to establish a union of Churches on a foundation of doctrinal indifference ; and they dream of banishing dissension, not by pursuing the Truth and obtaining an agreed solution to disputed questions, but by creating a spirit of gentle apathy. Of this caricature of unity, we would not speak.

It remains true, nevertheless, that the Truth, while remaining one, is viewed in a different fashion by each, according to his philosophical formation and historic background. Hence to achieve unity in the Truth we must first create a common ground of mutual understanding, mutual interpenetration ; for without this we lack a common terminology to give expression to the one same Truth.

Disillusioned : But how are we to achieve this good understanding after ten centuries of bitter antagonism, envenomed by quarrels and betrayal, which have created a complex of misunderstanding between East and West ? The Orthodox despising all that comes from the West ; and the Catholics—many of them, at least—cherishing the notion that in the East the spiritual life is anemic, that formalism has priority over interior spirituality, that the Oriental Churches need to be completely overhauled and cast into the Roman mould ?

Irenist : We must meet this by setting ourselves to produce an atmosphere of confidence between the disunited parties which is now lacking.

Disillusioned : Yes, but how ?

Irenist : Among the Catholics, by a deeper understanding, through an approach less aprioristic,¹ of the institutions,

¹ Surely the best starting point for acquaintance and understanding is from the side of our friend and the objects which interest or vex him, and not from ourselves and our own interests !

usages and rites of the Orient. This will surely lead to an increased esteem and a repudiation of a paternalistic superciliousness, by an effort to intensify the spirit of brotherhood with the Orthodox ; all of which is most conformable to the spirit of the Gospel and the religion of the Love of Christ.

Among the Orthodox, we need a yet wider sense of universality, a universality not in principle only but realized in practice, of their Christianity ; with a profound conviction that, in entering into communion with the rest of Christendom, they will lose nothing of their ancestral faith, but rather will they enrich it with a renewal of high spiritual life ; and we must foster a desire to advance towards the Catholics without a trace of bitterness, and a wish to detach minds from the quarrels of a bygone age in order to apply them positively to the problems of the present and the future, seeking ever more solicitously to understand better the West : its religious institutions, the spirit which animates them and the manner in which authority plays its part.

Disillusioned : Bearing in mind that the members of the Roman hierarchy arouse in a special way the mistrust of the Orthodox, do you think the Catholic clergy, secular and regular, will form the best intermediaries for the conciliatory approach you seek ? You are not ignorant that many of them place the Orthodox “extra ecclesiam,” and naturally therefore—devoted as they are to the extension of Christ’s Kingdom—they are impelled to regard the Orthodox as so many errant souls whom they must convert. And thus, they are tempted to invite—the more fastidious, by tactful suggestion and insinuation ; the more zealous, by more or less direct appeal—to “return to the fold of the sole Shepherd,” that is, in practice to the Latin Church.

Now nothing so much stirs up the aversion of the Orthodox towards Catholics as the misconceived proselytism, which tends (if it does not seek) to detach them from their community—which in the Orient has an ethnic value—in order to graft them on to another which is foreign to them. Catholics who thus poach on their *élite* they accuse of abuse of confidence, and those who abandon their ancestral community they accuse of betrayal of a cause for whose solidarity and survival their forefathers waged so heroic a struggle against the non-Christian conqueror.

Irenist : These indeed are the grievances commonly laid to the charge of the Latins and I fear no Orthodox would be found to gainsay the charge. Still it would be unjust

to extend this criticism to the whole of the Catholic clergy for more and more of their number are beginning to examine the problems of reunion with all desirable objectivity, setting aside preconceived ideas.

Disillusioned: If instead of exhorting the Orthodox to leave their own Church, the Catholic clergy would use their contacts with the Orthodox to arouse in them a more vivid realization of their Catholicity and to urge them to a deeper interior life, would they not be working more effectively for the extension of the Kingdom of Christ?

Irenist: It is certain that this peaceable procedure would be more likely to bring about corporate reunion of divided Christianity than the proselytizing methods hitherto in vogue.

But while we await this irenic spirit in the clergy, the laity have a most effective role to play. Their social position permits them to work the better for the reconciliation of minds and hearts on the plane of simple friendship, for since they are not specially designated to exercise an active apostolate among the Orthodox, the latter are not moved to meet them with the apprehension and mistrust with which they regard the Latin missionary priests. Contact having thus been effected in an atmosphere of confidence generated by occasion of business relations or studies undertaken in common, these can be transformed into bonds of friendship, which alone can cast into oblivion a past charged with hate and prepare a propitious terrain for fruitfully discussing the problems of religious dissension.

The ground being thus prepared, Catholic laymen can, by arrangement with their Orthodox friends, organize private meetings to which specialists of religious questions may be invited to explain simply their respective points of view. Exchanges of opinion thus begun without heat might very well be then pursued and developed as circumstances proved favourable.

It is when this stage has been reached—and for this preparatory labour the role of the laity is very important—that the controversial examination of the religious problem may be usefully undertaken by qualified representatives of the separated Communions. Those charged with this delicate task should have been prepared for it not only by a sound philosophical and theological formation but also—and predominantly—by a comprehensive historical knowledge and grasp of the background of the controversy.

A retrospect of Catholic Action in the East, moreover

leads us to the painful conclusion that if it has so far not produced happier fruit for the union of the Churches it is because a mistaken technique was adopted. Barren discussion of thorny religious questions was engaged in at once, by antagonists whom everything separated, whom no effort at sympathetic understanding had begun to draw together, between whom no bond at all had been forged. Further, the spirit of the opposed spokesmen was such that they generally appeared to be striving not so much for *union* or an unprejudiced search for the Truth as for the victory for each of his own thesis considered as irreducibly identified with the Truth.

Disillusioned: Do you think that official participation of the Roman Church in the work of the Œcumenical congresses would contribute to their success or would they prove a hindrance to these efforts towards the reconciliation of dis-united Christendom?

Irenist: The Orthodox Churches have up to now found it easier to enter into negotiations with the Protestants for the purpose of examining together the means to achieve if not a union at least a *rapprochement*.

This is due in the first place to the fact that Protestants, with their characteristic principle of freedom of judgment have taken the initiative to advocate, not to say solicit, an investigation without *any preconceived doctrinal limitations* into those questions which separate them from the Orthodox; whereas until quite recently it is fair to say that the Catholic position is essentially aprioristic.

Secondly, certain Catholic religious, men and women, in their teaching as in their conferences and sermons, distort sometimes "the meek and impartial visage of the Truth." Speaking in the name of the Church, as though they themselves were the whole Church, these over-zealous champions dwell overlong on the causes of the separation, when it would be more felicitous to put into higher relief the elements which unite, and which after all form the substance of Christianity. Their militant outlook, offspring of their conviction of being the sole possessors of the truth, generates in them insensibly a sort of fanaticism for the Truth and a sort of pharisaical separatism which drives them to think or to say—as in the ninth century during the Bulgar controversy—that wherever the Oriental usages differ from those of Rome, they are to be

¹ cfr. La documentation catholique, No. 984, of 16 February, 1947.

repudiated.¹ Their apostolate is, by this very fact, inept; and it often leads them to act as though differences after all secondary² were more essential than the Essence: Charity, of which the Eucharist is the symbol.

Still, it is obvious this Catholic intransigence in doctrine is a guarantee of their loyalty and attachment to sound Christian tradition. The Orthodox can find no complaint with this attitude for they are themselves so jealous of the Patristic tradition that they regard with suspicion all doctrinal development, even when they are well disposed towards progress. On the other hand does not every consideration persuade them to sympathize with such a mentality and predilection, when they themselves are not without fear lest contact with Protestants in œcumenical congresses may lead them insensibly into concessions which will involve divergence from apostolic tradition and teaching?

So much, indeed, is this intransigence in their own theological alignment that, in the course of negotiations held in February 1947 at the Phanar by a delegation of the Protestant Committee of Œcumenists (of Geneva) and members of the Œcumenical Patriarchate of Constantinople, that the latter began proceedings by affirming:—"Lest we run the risk of either disputing among ourselves or modifying one iota of the immutable deposit of the faith, we shall place our doctrinal data in a drawer and turn the key on it." But, while avoiding the pit of free judgment and without departing from the intransigence necessary in dogmatic matters, judgment on both should be tempered by the Charity of Christ.

Considered in this light, the participation of Rome in œcumenical gatherings could not be a hindrance; it would on the contrary ensure that the discussions followed the line of tradition common to both East and West. It is in this field more than any other that the obstacle of the past must not arrest the search, the loyal and generous search, for a solution according to the inscrutable designs of Providence, capable of one day realizing reunion.

For the rest, the airs which breathe from Rome, today, give ground to hope that this problem will be treated there objectively, as is its due, along the lines proposed by certain Catholic workers for unity: "which does not foreclose the

¹ cfr. *Qu'est-ce que l'Orthodoxie, vues Catholiques*. Editions Universitaires, Bruxelles, p. 62.

² Evidently relations with Protestants, separated by great differences both of doctrine and of organization, are not envisaged here.

olution by mere contentiousness";¹ that is to say, taking as starting-point in all discussions the first ten centuries when the Oriental and Occidental Churches were in communion with each other.

ELEUTHERE ELEFTERIADES.

(Translated from the French by H.D.T.R.

The author of this article is an Orthodox layman and one, we understand from Catholic sources in the Near East, who is in close touch both with the Phanar and Catholic authorities. We are very grateful to Dr. Elefteriades for allowing us to publish this. He tells us that it represents the mind of many Orthodox in the Near East.—EDITOR.

THE DIVINE OFFICE IN THE BYZANTINE RITE

(continued from *E.C.Q.* July-September 1947).

5. *The Kalendar.* Until comparatively recent times, the churches of the Byzantine rite adhered to the Julian Kalendar, but the manifold inconveniences which this use introduced into ordinary life brought about—not without much violent argument and at times unseemly behaviour on the part of the "Old Kalendarists"—παλαιουμερολιγिताί—² the gradual adoption of the Gregorian Kalendar for the dates of fixed feasts whilst the Julian computation of the date of Easter remained—and still remains. This duality in the ecclesiastical Kalendar introduces its own complications. The feast of SS. Peter and Paul, being attached to a fixed date, 29th June, is celebrated on the same day as it is in the Latin rite, but the date of Easter, the Feast of Feasts, may coincide with our date, as it did in 1942, 1943 and 1946 and will do again in 1950 and 1953, or it may fall as much as thirty-five days later, as in 1940, 1945 and this year, 1948. The limits of the Paschal date are from 22nd March to 25th April in both Kalendars: the Julian reckoning therefore places the Easter date not earlier than 4th April and as late as 8th May in the Gregorian Kalendar. The inconvenience arises principally when Easter

¹ cf. *Petit manuel doctrinal de l'Unioniste*, p. 55, librairie St. Paul, Harissa (Liban).

² The story of the unfortunate priest in Port Said who was dragged from his bed by the Syrian Old Kalendarists to celebrate the midnight Office and Liturgy of Christmas 1928 on the Gregorian date of 6th-7th January 1929 was told in the *Universe* of 22nd February 1929.

falls after 25th April (Gregorian date). This year, our date for Easter is 28th March, the Julian date is 19th April which puts it on to 2nd May in the Gregorian Kalendar, that is five weeks after ours. This discrepancy between the two dates upsets several liturgical arrangements.¹

This year the *Triodi* does not commence until 22nd February and the first Sunday of the Great Fast (Lent) falls on 21st March. After Easter, Ascension Day will fall on 10th June Whitsunday on 20th and the Sunday of All Saints on 27th of the same month, leaving only one day for the Fast which precedes the feast of SS. Peter and Paul (in 1947 this fast lasted for twenty days as Easter then fell on 13th April, a week after ours).

In the extreme case, for the Julian date 25th April, the Gregorian date of Easter is 8th May: Whitsunday then falls on 26th June and the Fast of SS. Peter and Paul, which cannot be kept during the joyful Octave of Pentecost, vanishes altogether.²

6. *The Liturgical Year.* The Byzantine liturgical year is made up of three components:

- (a) the weekly series of offices, one for each day of the week, each week being assigned in turn one of the Eight Tones.³
- (b) the series of movable feasts which depend on the date of Easter, the "de Tempore."
- (c) the series of fixed feasts, the "Proprium Sanctorum."

In (a), Sunday is the weekly commemoration of the Resurrection, the other six days are devoted to:

Monday	Holy Angels.
Tuesday	St. John the Baptist.
Wednesday	Holy Cross and the Passion.
Thursday	The Apostles, Miracle Workers and Holy Bishops.
Friday	Holy Cross and the Passion.
Saturday	Holy Martyrs and Confessors, All Saints and All Souls.

¹ Followers of the Byzantine rite in communion with the Holy See keep the Gregorian reckoning for the date of Easter and do not therefore suffer from these inconveniences.

² This disappearance of the Fast of SS. Peter and Paul was used as an argument against the change of Kalendar in the Orthodox Patriarchate of Alexandria in 1928.

³ See *E.C.Q.* July-September 1947, pp. 154 and 155.

The All-Holy Mother of God is commemorated in every office during the whole weekly cycle.

There are, then, no ferial offices as we know them in the Roman rite, but like *ferias* "per annum" and simple feasts, these weekly offices are omitted whenever a feast of the third class¹ and above occurs and hardly figure at all from the beginning of the *Triodi* to the end of the *Pentecostarion*.

(b) *Movable Feasts*. Easter, the feast of the Resurrection of our Lord—Τῇ ἀγία καὶ μεγάλῃ Κυριακῇ τοῦ πάσχα is the centre on which the whole cycle of movable feasts and fasts revolves. It is preceded by the period of the *Triodi*, commencing with the Sunday of the Pharisee and the Publican, ten Sundays before Easter Day and therefore the Sunday before Septuagesima. The following Table shows the annual cycle, commencing with the Sunday which opens the *Triodi* : to enable a comparison to be made with the Roman Kalendar the dates for 1948 are inserted.

The *Triodi* commences on

22nd Feb.	Sunday of the Pharisee and the Publican.
29th Feb.	Sunday of the Prodigal Son (Septuagesima).
7th Mar.	Sunday of Meat-Eating ² (Sexagesima).
14th Mar.	Sunday of Cheese-Eating ³ (Quinquagesima).
15th Mar.	MONDAY—The Great Fast (Lent) begins.
21st Mar.	1st Sunday of the Great Fast—Orthodoxy. ⁴
28th Mar.	2nd Sunday of the Great Fast—Gregory Palamas. ⁵
4th Apr.	3rd Sunday of the Great Fast—Holy Cross. ⁶
11th Apr.	4th Sunday of the Great Fast—St. John Climakos. ⁷
15th Apr.	5th Thursday—The Great Canon of St. Andrew of Crete. ⁸

¹ See p. 329.

² The last day on which meat may be eaten.

³ The last day on which "lactinia" may be taken.

⁴ The triumph of the Holy Images over the Iconoclasts (842) is celebrated with a procession of eikons.

⁵ The Melkites celebrate the feast of Holy Relics (with a procession) in place of that of the leader of the Hesychasts (1362).

⁶ Procession and veneration of the relic of the Cross.

⁷ Abbot of Mount Sinai in the seventh century.

⁸ A very long and somewhat tiring office.

17th Apr.	5th Saturday—Feast of the Akathistos. ¹
18th Apr.	5th Sunday of the Great Fast ² (Passion Sunday)
19th Apr.	Monday—The Week of Palms begins.
24th Apr.	Saturday—The Raising of Lazarus. ³
25th Apr.	Sunday of Palms.
26th Apr.	Monday—The Holy and Great Week commences. ⁴
29th Apr.	The Holy and Great Thursday (Maundy Thursday).
30th Apr.	The Holy and Great Friday (Good Friday).
1st May	The Holy and Great Saturday (Holy Saturday).
The <i>Triodi</i> ends and the <i>Pentecostarion</i> commences.	
2nd May	The Holy and Great Sunday of the Pasch.
3rd May	Monday—the first week of Easter begins.
9th May	Sunday of the Antipasch and St. Thomas (Low Sunday).
16th May	Sunday of the Spice-bearing Women (2nd after Easter).
23rd May	Sunday of the Paralytic Man (John v, 1-15).
26th May	Wednesday—Mesopentecost. ⁵
30th May	Sunday of the Good Samaritan.
6th June	Sunday of the Man born blind.
9th June	Wednesday—End of the Solemnities of the Resurrection.
10th June	Thursday—The Ascension of our Lord.
13th June	Sunday of the Fathers of the First Council of Niceae (325).
19th June	Saturday—Commemoration of All Souls.
20th June	Pentecost Sunday.
27th June	Sunday of All Saints.

The *Pentecostarion* ends.

The Melkites and other Catholics of the Byzantine rite keep the feasts of Corpus Christi and the Sacred Heart on the same days as we do.

¹ Parts of the Office of the Akathistos are said on the first four Friday evenings of the Great Fast, and the whole is repeated on the fifth Friday. This is a very beautiful office in honour of our Blessed Lady.

² St. Mary, the great Penitent of Egypt, is commemorated on this Sunday.

³ From this day until the second Monday after Easter no feast (except the Annunciation if it falls in this fortnight) is celebrated or even commemorated.

⁴ Also called Passion Week.

⁵ The twenty-fifth day after Easter—curiously this is treated as a feast having an Octave until the following Wednesday.

From the Sunday of All Saints to the Sunday on which the *Triodi* begins the next year, five Sundays are set aside for special feasts, they are :

Sunday on or next after :

13th July. The 630 Fathers of the Council of Chalcedon (451).

11th October. The 350 Fathers of the Second Council of Niceae (787) against the Iconoclasts.

11th December. The Ancestors of our Lord.

Sunday next before Christmas. The Just of the Old Testament who longed for the coming of the Messiah.

Sunday next after Christmas. St. Joseph the Spouse of the Mother of God, David Prophet and King, and James the Brother of God.

(c) *Fixed Feasts.* The ecclesiastical year starts on the first of September—the Beginning of the Roman Indiction. During the year the principal feasts of our Lord and our Lady, many of the older feasts of the Apostles and Saints of the first six centuries are kept on the same dates as we keep them but there is considerable divergence of date for lesser feasts which are kept in both Latin and Byzantine rites and, naturally, there are feasts which are peculiar to the latter. Some of these are commemorations of miraculous happenings (cf. our feast of Our Lady of the Snows, 5th August); moreover the Greek Kalendar includes as saints several patriarchs, metropolitans and other persons whose claim, from the Greek point of view, lies in their opposition to the claims of the papacy. Of such the canonization of Photios (897), whose feast is kept on 6th February, and of Mark Evgenikos (1447) on 19th January are examples. The part the former played in the Great Schism is well known: the latter was the most bitter opponent of reunion at the Council of Florence (1438-9) and the only member of the eastern delegations who refused to sign the decree of the Council.

7. *Classification of Feasts.* The western system of classifying feasts, as exemplified by the “*Duae Tabellae*” at the beginning of the *Breviarium Romanum*, does not exist in the Byzantine rite which is somewhat sketchy in this respect. Modern commentators and liturgists¹ have attempted to put

¹ Couturier: *Cours de Liturgie Grecque-Melkite*, Vol. I, Chapters iii and iv. *Irénikon*: *L'Année liturgique byzantine*: tome IV, No. 10. Mercenier et Paris: *La Prière des Eglises de Rite Byzantin*, Tome II Introduction. Amay, 1939.

feasts into classes and ranks : for the purpose of this article the system adopted by Couturier¹ will be followed.

Couturier starts with SUNDAY, the weekly commemoration of the Resurrection, the day on which people pray standing, when the Office is always that of Sunday except in occurrence with the Dominical feasts of Christmas, the Theophany, the Transfiguration and Exaltation of Holy Cross.

I. The principal feasts are then divided into :

- (a) Feasts of our Lord.
- (b) Feasts of the Most Holy Mother of God.
- (c) Feasts of the Saints, subdivided into :
 - i Angels and Archangels.
 - ii The Prophets and Just of the Old Testament.
 - iii The Apostles.
 - iv Martyrs.
 - v Holy Religious.
 - vi Holy Women.

II. *Vigils*, which may be divided into Greater and Lesser, the former last several days and are Christmas (20th to 24th December), Theophany (2nd to 5th January) : the Melkites also keep a three day vigil before the feast of Corpus Christi. There are ten Lesser Vigils, each of one day's duration.

III. The celebration of certain feasts is continued for periods varying from three to nine days (rather like our Octaves) : these "after-days" may be curtailed for reasons of occurrence of other feasts or even fasts.

Returning to the subject of feasts, Couturier uses two grades, Greater and Lesser, and divides the former into three "classes," the latter into two.²

Greater Feasts.

(a) First Class : (i) those feasts of our Lord which, in occurrence, suppress the Sunday Office : (ii) those feasts which, even when they do not fall on a Sunday, have the same liturgical importance as those in (i). There are fourteen in all.

¹ Op. cit.

² Couturier's use of the word "class" must not be confused with its use in our liturgical books, *Ordos*, etc.

Exaltation of Holy Cross	14th September.
Nativity of our Lord (Christmas)	25th December.
Theophany (Epiphany)	6th January.
Transfiguration	6th August.
Palm Sunday.	

EASTER SUNDAY.

The Sunday of St. Thomas (Low Sunday).
 Pentecost (Whitsunday).
 The Saturday of Lazarus (the day before Palm Sunday).
 The last three days of the Holy and Great Week.
 The Ascension.
 Corpus Christi (for Catholics only).

(b) Second Class: those feasts of our Lord and our Blessed Lady which do not suppress the Sunday Office, they number seven.

Nativity of our Blessed Lady	8th September.
Presentation of our Lady	21st November.
Synaxis of the Mother of God	26th December.
Hypapante (Presentation in the Temple)	2nd February.
Annunciation	25th March
Falling asleep of our Lady	15th August.
Immaculate Conception B.M.V.	9th December. ¹

(c) Third Class: those feasts of the Saints which have a complete "proper" and a gospel at Orthros: the Melkites have forty-one, but the number varies from place to place.

Lesser Feasts.

(d) Fourth Class: ten feasts of Saints on which the Great Doxology is sung at the end of the Morning Office (Αἱνοί).

(e) Fifth Class: those feasts which have a part of the Office proper: they are more or less equivalent to "simples" in the Roman rite.

Those readers who have access to the works referred to in Note on page 327 will find that the difference between Couturier's classification and that of the Amay publications is more apparent than real.

A word on the "Synaxes" of the Byzantine rite may not be out of place. The day after six of the Greater Feasts is set apart for the commemoration of a saint or saints who had

¹ For Catholics only; note that their date is one day later than ours.

a close connection with the mystery of the previous day's celebration : the days on which these synaxes are kept are :

9th September	SS. Joachim and Anna.
26th December	Synaxis of the Most Holy Mother of God.
7th January	Synaxis of St. John the Baptist. ¹
3rd February	SS. Simeon and Anna the Prophetess
26th March	Synaxis of the Archangel Gabriel.
30th June	Synaxis of the Twelve Apostles.

(to be continued)

D. C. MCPHERSON.

TWENTY YEARS AFTER²

THIS pamphlet summarizes the history leading up to the Malines conversations, and the actual conversations themselves. It then takes the long chapter in Mr. Ernest Oldmeadow's *Life of Cardinal Bourne*, which may be regarded as an accurate exposition of the Cardinal's attitude to the Conversations and indirectly perhaps of that of the English hierarchy as a whole. A point by point rebuttal of the Cardinal's position is here set out, and a defence made of the purpose and methods of the organizers of the Conversations. A brief sketch follows of subsequent work of *rapprochement*, especially that done by the Sword of the Spirit, founded in August 1940 by Cardinal Hinsley.

It may be said at once that the account given of the Conversations is accurate, and the comments made studiously fair ; the author, though he is wholehearted in his admiration of the purpose and spirit of Malines, is quite ready to admit that there were errors of judgment in the way it was managed. *La grande faiblesse des Conversations de Malines résida dans la publicité—relative—qu'on donna aux débats ; et aux interprétations plus ou moins exactes et bienveillantes qu'on en fournit.* That is very well said. It was vague fears that negotiations were taking place for corporate reunion, and that the Anglicans who took part were in some sense official representatives of the Church of England for this purpose, that gave rise to much of the

¹ The Baptism of our Lord in Jordan is the theme of the feast of Theophany—the Magi have already been commemorated at Christmas.

² *Catholiques et Anglicans—Vingt ans après les Conversations de Malines.* Robert Kothén. Editions *Catholicité*, 11 Rue des Freres Vaillant, Lille.

hostility that was manifested towards the Conversations by both Catholics and Protestants at home. This pamphlet should be read by all who wish to have a sane and balanced continental view of what was actually done.

At this distance of time it is possible to look back calmly ourselves and estimate the place and importance of the Conversations in reunion work. No one well acquainted with the situation in England will wholly agree with everything the author of this pamphlet says. One of the weakest points in his defence against the strictures of Cardinal Bourne's biographer is his attempted justification of the fact that the Conversations were held on alien soil, and with Catholic representatives who were foreigners; and that so little was done in the beginning to enlist Cardinal Bourne's sympathy for the project, or to keep him informed of the progress of the discussions when they had begun. At the very least it would not have been impossible to find one or two English Catholic theologians, with sympathy for the cirenic approach, to take part with the French and Belgian representatives. Had he been approached in the right way it is unlikely that Cardinal Bourne would have been unwilling to give an approval, without official mandate, such as was accorded to the Conversations by the Holy Father himself. Had that been done the outcome might have been very different.

The assertion that the Catholic representatives, being foreigners, could have no real understanding of the complexities of Anglicanism and the English situation was not without foundation—even Englishmen, who are born and bred in the Faith, find them hard to grasp—and the objection is hardly met by pointing out that the very purpose of the Conversations was mutual enlightenment, or that Canon Dessain, Cardinal Mercier's private secretary, had been educated at the Oratory and Oxford. An added difficulty at Malines was that the proceedings and their organization were to some extent dominated by the two men who initiated them, Lord Halifax and the Abbé Portal. Both were of markedly optimistic temperament, and though it may sound odd to say so, Lord Halifax, full of Anglican *pietas* though he was, never understood the Church of England as it actually is; for him the Anglo-Catholic part of it was always in effect the whole. That is why on his visits to this country the Abbé was shown little else than Lord Halifax's Church of England. Both men really did at times seem to envisage corporate reunion as an imminent possibility. It is not

therefore surprising if Cardinal Mercier caught something of their visionary enthusiasm, though he stated explicitly more than once that the work of the Conversations was not reunion, but the preparation of a road towards it.

This, it seems to me, accounts for the time that was wasted at the second and fourth meetings in discussion of the practical politics of reunion. I have often wondered what Bishop Gore and his colleagues, Dean Armitage-Robinson, Dr. Frere and Dr. Kidd, all Anglican realists, must have been thinking as they listened to Dom Lambert Beauduin's paper *L'Eglise anglicane unie non absorbée*, read by the Cardinal at the fourth session. That paper contained nothing which was not entirely consonant with Catholic doctrine; indeed it drew attention to a valuable distinction between the powers of the Pope as Patriarch of the West and as supreme bishop and Vicar of Christ, but the proposals it put forward were so wildly impracticable in the existing circumstances that his listeners must have been left gasping. This unreality, in the introduction of premature proposals as to ways and means of reunion, not unnaturally gave rise to the idea that negotiations of some sort for corporate reunion were in progress, and great uneasiness about them resulted in both Catholic and Anglican circles. Moreover it was not merely that misunderstanding was caused and time wasted in discussion of the practical politics of a reunion which, though it seemed to some a possibility, was in fact very far indeed from being so. A more radical defect was that the dogmatic questions debated did not go nearly deep enough. It seems to have been assumed that the participants were at one on such fundamental issues as the nature of the assent of faith and the grace which implements it, and on the nature of the revelation by which truth is presented to faith. Yet in fact it is necessary to reach understanding on these questions before the nature and authority of the Church can be fruitfully discussed. It is easy to trace how the course of the Conversations became gradually embarrassing to all parties concerned in them. There was estrangement between Westminster and Malines, which the letters exchanged between the two Cardinals did little to heal, and the dilemma of whether and to what extent it would be expedient to publish discussions, which had begun as entirely private and unofficial, was fully solved neither by the issue of an official report nor by Lord Halifax taking matters into his own hands and issuing his version of the proceedings. Circumstances had to some extent changed

the original character of the Conversations, and it was not surprising that after the appearance of the encyclical *Mortalium animos* on the 6th January 1928, Cardinal Mercier's successor Cardinal Van Roey, who had been present as a representative at all the meetings, decided against the expediency of resuming them under his own presidency. Time has shown that the words used in that encyclical were not directed against meetings of the kind held at Malines, but against participation in ecumenical conferences such as that held at Lausanne, in which the assumed basis of discussion appeared to be that the Church was made up of separated parts.

The truly eirenic purpose of the Malines Conversations was largely frustrated therefore by the method pursued in their organization, which imperceptibly changed their character, at any rate in the eyes of the outside world; and by the fact that the discussions themselves did not go deep enough. The spirit of Malines was good and true, its accomplishment defective; but by the grace of God the spirit has borne fruit. There are, I suppose, in the last analysis, two opposing views among Catholics of the way in which the non-Catholic bodies which sprung from the Reformation schism should be treated. One view holds that they must be broken and destroyed before the individuals that compose them can be brought into communion with the Church. Anything that harms these bodies or lessens their power is held to be matter for rejoicing and congratulation. The view is often held almost unconsciously, and results from preoccupation with error and heresy. Its implications are seldom thought out clearly, or expressed in such uncompromising terms as we have here used.

The other view looks at the truth which these separated parts of Christendom have by God's grace preserved. It sees the Bible still revered as the Word of God. It sees the great tradition of Christendom embodied in the creeds and writings of the Fathers, used as a means of penetrating into the meaning of Holy Scripture and thus hearing the true Word of God. It looks upon our separated brethren not as arrayed in a hostile army, but as potential friends, organized in separated groups, who must be brought into unity by love of the truth which is in Christ Jesus. Each separation has been caused by failure to love the truth in common, and the only way to change separation into unity is to seek the truth in common once more. As Catholics we know that we have the fullness of truth as it is in Christ Jesus; it is

contained in the faith of which the Church is dispenser and guardian. But though the Church which is Christ's Body has the fullness of truth, we who are in visible communion with that Body have it effectively only in proportion to the love with which we seek it in Him. The more we love God and our neighbour, the more we shall want to communicate truth to those who love Him too, and are our friends, but who do not possess the full sources of truth that are open to us.

We have a duty then to seek the truth in common with our separated brethren in the spirit and on the pattern of Malines, and in seeking it to let the Church teach them through us. They cannot teach the Church, but there are many things they can teach us which perhaps we have failed to learn from the Church. In this way by God's grace the separated bodies to which they belong will be slowly penetrated by Catholic truth. Thus the ground will be prepared for God, by the power of his Holy Spirit in ways we cannot foresee, to enlighten them and draw them into the ever-existing unity of his Church. It is not for us to judge whether God wills to convert our separated brethren as individuals, or whether he sometimes leaves them where they are in order to make use of them to draw the organized bodies to which they belong, by a longer and slower process, towards Catholic unity. Perhaps he wills both processes to go on side by side. We know that he enlightens some and gives them a strong conviction of their duty to make their individual submission to the supreme authority of His Church, but it also appears that he leaves others without that light and guidance. Our duty is to counsel all to pray for it, and if and when it comes to act upon it unhesitatingly.

We are not to look for quick results, nor even to try to envisage the way in which the unity of Christendom will come about. Our duty is to do the work that comes immediately to hand and to pray unceasingly. It was this spirit that animated the great Cardinal of Malines and those who worked with him. In spite of the many mistakes which as pioneers they made, the spirit of Malines still lives and grows in the Church, and by God's grace and in his good time it will bring about the reunion of Christendom.

HENRY ST. OHN, O.P.

NEWS AND COMMENTS

One hears reports that the *E.C.Q.* does not come out to time. This was indeed true during the war years. And now it does arrive late in the U.S.A., Canada and elsewhere outside the British Isles. Its intention is to come out during the last month of its three month time limit. But perhaps it will help our readers to bear with us in patience if they got to the habit of considering the four issues under these headings—January–March, spring issue; April–June, summer; July–September, autumn; and October–December as winter. We hope this may give satisfaction!

We hope that the *Supplementary Issue* (the papers of the Oxford Conference, concerning the Holy Spirit) will be out in April or May.

The Star of the East. This is a little journal dealing mainly with the Syrians in India. It is published by those not in communion with the Holy See. In England it can be had from Mr. Peter Hammond, Merton College, Oxford.

Dominican Studies. We have been sent the first issue of this new quarterly review of theology and philosophy. We sincerely congratulate Blackfriars Publications, Oxford in bringing out this review! Its scope is indeed wide, since it tells us that it accepts articles treating of biblical, historical and systematic theology, all branches of philosophy and questions relating to cultural and ecclesiastical history. With this and the present *Downside Review* we look to be rich indeed in all pertaining to the queen of sciences. We will review this in a later issue.

England. Owing to the Polish Forces and to the number of Displaced Persons in this country there are a large number of Catholics of the Byzantine rite in England. Most of these are Ukrainians and they are scattered in the country with two or three priests of their own rite. Their dean the Rev. Father Jean, a Basilian monk, lives in London at 218 Sussex Gardens, Lancaster Gate. They hope soon to have a permanent church, at present they use on Sundays a room in 49 Linden Gardens, W.2. There is also a priest in charge of work among the Whiteruthenians. The following is taken from the priest's own account published in *The Catholic Herald* (30th January 1948).

"The Whiteruthenians came to this country in various ways! Some came with the Polish Forces, having fought in their ranks, others came as European Volunteer Workers, to work in undermanned industries. At this time the number of Whiteruthenians in Britain is about 15,000, of whom about 12,000 are in the Polish Resettlement Corps. Quite recently Whiteruthenians have been reaching London but they only number about 100.

By religion, Whiteruthenians do not form a uniform mass, the majority are Orthodox. There is a considerable number of Catholics belonging to the Latin rite, and a few of the Byzantine Slavonic rite. In pre-war days the figures in Byelorussia were as follows: Orthodox some 10,000,000, Latin Catholics over 2,000,000, and Catholics of the Eastern rite 20,000. There were also a few Protestants of various denominations.

Though divided in religion, the Whiteruthenians are united in their charitable and cultured work among their countrymen. Over a year ago there was formed in England an association of Whiteruthenians whose object was to assist their members, both materially and culturally. From this Association all politics were excluded.

The Whiteruthenian Catholic Mission of Byzantine Slavonic rite was established some time ago to assist the Whiteruthenian people in this country. As there is no Catholic of the same rite for Russian Catholics, it is obvious that should such a Catholic address himself to me, I could not deny him my spiritual assistance. However, as regards conversion both of Whiteruthenians and other people, the policy of the Holy See is well known to all. Much as is desired the reunion of all Christians in one fold, cheap proselytism has always been condemned.

I am not a Russian, but a Whiteruthenian (Byelorussian) priest of the Byzantine Slavonic rite, and I have been sent here to work for the Byelorussians, and certainly not force my ministry upon Byelorussians and Russians."

The priest is Father C. Sipovich and his address 21 The Oval, Hackney Road, E.2.

He badly needs a hall and some centre with a room for a chapel.

Egypt. In 1899 Pope Leo XIII advanced Amba Cyril Makarios to the rank of patriarch of Catholics of the Coptic rite. Since 1908 the patriarchal throne has remained vacant

having been administered by Amba Mark Khuzam, the bishop of Thebes. The Holy See has now raised the bishop of Thebes to position of patriarch.

The next issue will deal largely with Egypt and more details will be given then. We offer His Beatitude our respectful greetings and rejoice with the Catholic Copts on the restoration of their patriarchate after forty years.

SIXTEENTH CENTENARY OF THE COMMEMORATION OF SAINT PACHOMIUS

Appeal

At the approach of Christmas, 1947, a group of men of good will, composed of theologians, scholars and writers, members of the clergy and the laity, took the decision to celebrate during 1948, in a worthy and fitting manner, the Sixteenth Centenary of the great Saint Pachomius the Egyptian, who was the pioneer of the coenobitic life and the founder of the monastic rule, and to this end, they made arrangements for a series of lectures on Saint Pachomius and Pachomian Monasticism, and for other religious manifestations, such as visits to certain of the historic monasteries of Egypt, etc. Ultimately, a publication dedicated to Saint Pachomius will be edited under the title of *Pachomiana* which will contain the text of most of the lectures given during the Pachomian Celebrations in Egypt, as well as a summary of the events which took place during the Commemoration.

With the highest recommendations from Their Beatitudes the patriarchs of Egypt and of His Excellency the Apostolic Internuncio, Mgr. Hughes, we send out this appeal to honour the memory of a great Saint who did honour to his native land, Egypt, and whose glory passed beyond the limits of the Nile Valley to shine forth over the world and to direct the course of the civilization of the East and the West. In his life time Saint Pachomius was a symbol of peace and discipline. Before he consecrated himself to God this great Saint had been a soldier. May we be able to do our best so as to commemorate in a truly worthy manner the memory of a great Egyptian, a son of this blessed land.

WORKING COMMITTEE

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Alexandria and Cairo, 17th January 1948.

HIS BEATITUDE MACARIUS, ORTHODOX ARCHBISHOP OF
 NEA IOUSTINIANA AND OF ALL CYPRUS

On the 24th December 1947, there took place at Leukôsia (Nicosia), the capital of Cyprus, the election of the new archbishop. The respective candidates were Macarius metropolitan of Kyrenia, Cyprus, and Joachim, bishop of Derkon, Greece.

His Beatitude Macarius, who is a national hero, obtained an overwhelming majority in the election, securing sixty-one of the seventy-eight votes recorded. Seventeen of the voters of the party of the bishop of Derkon abstained from voting and protested against the validity of the election. After his election, His Beatitude was enthroned the same day in the Cathedral of St. John the Evangelist at Leukôsia.

His Beatitude, who was born at Prodomos Marathasa, Cyprus, on the 3rd March, 1870, completed his studies at the Greek Gymnasium of Leukôsia, and was ordained deacon in 1895. He then went to Constantinople and studied theology at the Theological Seminary of Khalkis. In 1900, he went to the University of Athens, where he obtained the degree of master of Sacred Theology in the year 1903. In 1905 he went to Switzerland, where he studied theology at Geneva. Later, he proceeded to the University of Oxford, where he pursued a course of higher study for two years. In 1908 he returned to Cyprus and was appointed official preacher of the see of Kition, and, later served under his uncle, Cyril II, archbishop of Cyprus. In 1911, he was ordained priest, and later he became archimandrite, serving under His Beatitude Photius, pope and patriarch of Alexandria. During the Greek-Turkish war, Macarius served with the Forces and was awarded the Silver Cross of the Saviour

and a Service Medal. In 1915 he returned to Cyprus, and served as archimandrite of the archiepiscopal see of Cyprus and secretary of the Holy Synod of Cyprus. On the 20th March 1917, he was consecrated metropolitan of Kyrenia and on the 23rd October 1931, he was exiled from Cyprus by the Government on account of his sympathies for, and support of, the Cypriot movement for union with Greece.

His Beatitude Macarius, who has an excellent knowledge of English and French, is a most beloved figure in Cyprus, the welfare of which is most dear to his heart. In politics he is a conservative and a strong nationalist. Polla Etê, Despota!

THE ARAB COMMUNITIES OF THE AMERICAS

As a result of its active support of the Zionist Cause, the presence of the large Jewish community in the United States has for long received frequent mention in the British Press. Unfortunately the presence of an Arab community in both North and South America receives scant attention—possibly because in the North they cannot, as regards numbers or influence, compete with the Zionists. But these émigrés from the countries of the Levant are worthy of study, since even in the U.S.A., they have considerable effect on the public opinion of those with whom they come in contact. In the South, including Brazil and the Argentine, this is noticeably so, as there in both countries those of Arab origin number perhaps 800,000 in each and in many cases are possessed of great wealth.

From the Catholic viewpoint there is the additional importance in that these immigrants from the Near East include many belonging to the Faith, chiefly of the Oriental rites. The Melkites number some 40,000 alone in the United States, and an even larger number in Brazil. There is thus the interesting spectacle of Holy Mass according to the Byzantine rite with chant in Arabic being offered up in surroundings one hundred per cent Western and as far removed as is possible geographically from Syria, Lebanon or Palestine. Equally interesting is the fact that these good folk both become Westernized and Americanized as rapidly as any inhabitants of the New World and yet at the same time remain fiercely proud of their Arab race and origin, never relinquishing their love and affection for the lands of their ancestors. They are ardent supporters of the Arab League, particularly

in the United States, whilst as Arabs a community feeling unites Muslims and Christians, Orthodox and Catholics. Their local Press is mainly in the hands of the Christians and follows all happenings in the Middle East with the greatest intensity.

This love of their original homelands is almost touchingly illustrated by the rejoicings that occur should an official visitor arrive from the Levant; even the appointment of a minor Consular official becomes the reason for a great celebration, whilst for someone really of note the whole community goes "en fête" regardless of difference in Creed. Such was recently most strikingly shown by the welcome accorded to a Melkite bishop who crossed the Atlantic early last year to visit his co-religionists so far from home. His lordship's reception at Boston in the U.S.A. was described in detail in "*Le Lien*"—Greek Catholic monthly published in Cairo, and from which it appears that the prelate was not only greeted by the civic authorities but drove with motor-cycle escort amidst cheering crowds composed of the entire Arab community. These later flocked en masse to the Solemn High Mass or "Liturgy" offered up with full Byzantine ceremonial and which must have vividly recalled to those of the Melkite rite scenes in their Patriarchal Cathedral at Faggala and other churches across the sea.

This nostalgic affection for everything connecting these Arabs with their original homes is further shown by the magnificent premises they have erected for their Consulates, their clubs and Associations, whilst the latter in turn keep alive their sense of Arab race which cuts across the political boundaries of frontiers and the theological boundaries of creeds. But such nostalgia does not mean that the émigrés are not loyal and devoted citizens of their new countries. The contrary is in fact the case—in the United States they have been greatly impressed by the richness of the land, its vast resources, its modernity, its government and so on. They have indeed perhaps been a little overwhelmed but very quickly acclimatized themselves and become even more American than the Americans. They take a pride in the achievements and power of "Uncle Sam" and have played a full part as regards offering themselves and their resources during the war years of national emergency. Financially the majority are moderately well-to-do.

In the South, particularly in Brazil and the Argentine, the position is rather different in that the Arabs have actually

come to the fore and, instead of being "dominated" by their new surroundings, are tending to dominate in certain instances. Thus we find them prominent in commerce, industry, and finance, and even in some official government appointments. Here they are divided into three groups—a very small minority of those who have not done well and are consequently badly off, a great majority who are prosperous and well-to-do, and another small minority who by hard work and general brilliance have amassed vast fortunes, businesses and estates. Of these one Orthodox family, hailing from the Lebanon and now domiciled in San Paulo, Brazil, is an example and whose millions are fabulous. Members of this family have made gifts to their homeland on a princely scale including 200,000 dollars to the American University in Beirut and half-a-million to the Lebanese Government for medical welfare. A Melkite millionaire also dwelling in San Paulo, but originally hailing from the Levant, has an estimated monthly income of 300,000 dollars. Other instances can be quoted.

Such success on the part of these people of Arab race is indeed but proof of the stupidity of those who maintain that all Arabs are at heart feckless Bedouin and lazy and incompetent when dealing with the problems of modern life and commerce. Similarly the solemn religious ceremony in Boston refutes those who would have all Arabs as Muslims hostile to Christianity. At the same time—on the Catholic side—such a ceremony emphasizes the importance of the Eastern rite, not only in the age-old Middle East but now too in the most modern West, where through God's providence Holy Church is thus establishing herself in most suitable form among this vigorous growth of new Arabic culture and effort. That developments in this sphere are of the utmost importance can hardly be denied, since the presence in the Americas of these industrious and esteemed Arab communities will certainly effect the present awakening of the old Arab world in the Middle East, the Old World to which they of the New remain so closely tied by sympathy and inclination. Such influence from across the Atlantic should however be only beneficial and if example is to count will point towards co-operation between East and West as also to unity and friendship between Christian and Muslim—to the benefit of the Arab race as a whole and to no portion of it more so than those who follow the Catholic Faith.

OECUMENICAL WORK

It is important to train ourselves to think along the lines of, as well as pray in accord with spirit of the Church Unity Octave throughout the whole year, that is always! We have already considered this point in two of the articles, but the following records of Christian co-operation, in the fullest sense of these words, in very separate parts of the world, should give us encouragement as well as more food for thought and prayer.

I.—WORK BEING DONE FOR AND WITH RUSSIANS IN BELGIUM

News comes to us from Belgium about remarkable work being done by a Catholic body in Brussels, the *Comité Belge de Documentation Religieuse pour l'Orient*. This committee, composed of both Belgians and Russians and presided over by Dom Théodore Nève, O.S.B., has the purpose of "fostering mutual knowledge and respect between the Christian East and West."¹

Its practical activities are consequently two-fold. On the one hand, the committee endeavours to interest Belgian Catholics in the problems of Christian unity in general and in those of the Christian East, in particular. On the other, it strives to co-operate with the Orthodox in administering religious help to Eastern Christians who have been of late entering Belgium in large numbers. Belgium has been one of the first countries in Europe to recruit workers for her industries among the so-called "Displaced Persons" in Germany.

As to the first aspect of its work, in the last three years the committee concentrated its efforts on the annual Church Unity Octave in January. Last year, for instance, it circularized the text of special sermons on Christian unity written by Father Thomas Becquet among all priests and religious communities in Belgium. In Brussels itself, two conferences were held in the St. Louis Institute. A liturgy in the Byzantine rite was celebrated in the Dominican Church. The main event in January 1947, however, was an impressive ceremony in the Church of St. Henry where the Rev. van der Hout invited Orthodox and Anglicans to pray jointly with his parishioners for Church Unity: the 1,500 or 2,000 people present prayed in concord for the unity of all Christians during a ceremony which consisted of readings from Holy Scriptures.

¹ Compte rendu d'activité C.B.D.R.O. 1946-1947 (Réunion du 6-12-47).

of hymns sung by the Catholic, Anglican and Orthodox choirs and the recitation of Our Father.

Extracts from recent Papal encyclicals on the Christian unity and on the Christian East were published by the committee in 1947. So was a historical pamphlet, *Le St. Siège et l'Union des Églises*, setting out the interest displayed throughout ages for these questions by the Holy See. The Committee also assisted in the organization of a lecture tour in Belgium of the Orthodox theologian Nicolas Arseniev.

Forty thousand copies of a special prayer for the conversion of Russia, composed by Mlle. Posnoff, a Russian member of the committee, on the occasion of a pilgrimage to Fatima, were published and distributed throughout the country. The prayer enjoined Belgian Catholics to pray for Christianity in Russia.

As to the second aspect of the committee's activities, the missionary work among Russian workers now in Belgium, a small religious magazine in Russian, *Life with God*, has been appearing these last two years. It is widely read in Belgium and has subscribers also in France and Holland. A small booklet of Russian prayers (Eastern rite only) has been compiled, and the text is now in Rome awaiting approbation. A Russian translation of the Ordinary of the Latin Mass is under preparation. Many Russian Catholics who, owing to circumstances, are obliged to worship God in Latin churches, have asked for it.

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A very interesting paper on religious feelings of Russians who, after thirty years of life under an atheistic regime, were suddenly confronted by the facts of religion, was read by the Orthodox Bishop, Mgr. Nathanael Lvov.

The speaker had had unusual opportunities in studying at first hand this burning problem. In 1942, while living in a monastery in Slovakia, he was entrusted with the spiritual care of Soviet prisoners-of-war in a camp nearby. Later, he had to deal with thousands of Russian workers in Berlin. Finally, after Germany's capitulation, he became one of the apostles of the Christian faith in the D.P. camps in Germany.

Mgr. Nathanael gave many moving examples of a spontaneous recovery or discovery of faith by young Russians, most of whom had grown up without any religion at all. At Christmas, 1944, for example, he celebrated the Divine Liturgy in the Orthodox Cathedral in Berlin, with the church

crammed by men and women most of whom had been living only quite recently under the Soviets. That is how he described these people: "These boys and girls, exhausted by the hard physical work in the factories, many of them tired from their night shift, managed to get free on Sunday and to attend the Liturgy. They were forbidden to leave their camps, but they climbed the walls or crept under the barbed wire, Sunday after Sunday . . ." And again: "The moral quality of these people was astonishing: their scant diet consisted of thin vegetable soup with a few bits of meat thrown in and yet, throughout Lent and sometimes even on ordinary Wednesdays and Fridays, they went without this meat." Mgr. Nathanael also gave a vivid account of the last stage of his Apostolate, the work in the D.P. camps in the Western zones. He spoke of the creation of parishes in these camps and of spontaneous acts of generosity on the part of the Displaced Persons living for the most part in utter poverty.

Mgr. Nathanael concluded his account by making an appeal to all Belgian Catholics to help those Russians who were living in Belgium to return to the Church. Catholics and Orthodox were today in the same position. Their enemies were the same, not only militant Communism, but also other evil forces, among them "the putrefying human lukewarmness." "We stand in need of each other. And St. John Chrysostom, venerated by us all, teaches us that the Lord brings people together when they need each other so that they may meet, learn and love each other."

II.—"OSLO," 1947.—A PERSONAL IMPRESSION

The Editor has asked me to give a short account, from the œcumenical aspect, of the "World Conference of Christian Youth," held in Oslo, 22nd-31st July 1947. I write as one of the "leaders" in the Anglican delegation from Great Britain.

This was the second World Conference of Christian Youth the first having been held at Amsterdam in 1939. The peculiar significance of this second Conference was, of course that it was able to meet so soon (comparatively speaking after the second world war, and bring together representatives of seventy-one different countries. It is probable that the main impression left on most of the delegates after the conference was of the complexity of the issues which Christian

are facing all over the world ; of the bewildering variety of specific answers which different Christians or Christian groups give ; yet, at the same time, of an increasing convergence at least towards a common grading of the problems into a fairly precise order of importance ; and above all of an underlying sense of unity in Christ. The kind of awakening that comes when two nationals, formerly at war, meet each other under a common loyalty to one Lord, might have been even more widespread had it been possible for the Russian and Japanese delegates to attend. But unfortunately the Russians could not come (for rather complex, not purely "political" reasons, it seems) ; and the Japanese team, which had made all preparations and even drawn up a form of service which they had been invited to conduct at the Conference, were refused permits at the last moment by the occupying powers. It is also unfortunate to have to record that the presence of a German delegation caused some embarrassment in official quarters in Norway. However, in spite of these limitations, the lessons that were learned in international understanding were very noteworthy. And they were driven home by such dramatic incidents as the meetings, for prayer and Christian exploration, between Dutch and Indonesian delegates, between French and Indo-Chinese, at a time when in each case the nations they represented were actually fighting ; or the presence of a tragic little band of Displaced Persons, who had been enabled to come as delegates ; or the sad moment when it was announced to the Conference that one of the German delegates had been diagnosed as tubercular (fortunately a collection which was being in any case made, towards Christian reconstruction in Europe, assured the girl of treatment in a Scandinavian sanatorium—had she gone back to Germany it was certain that she could never recover on the rations obtainable there). Moreover, it became increasingly clear, even to the most insular, that the positive alternative to the Christian faith (call it "Communism" if you will, though it is something much deeper than a mere politico-economic creed) is so powerful and effective in many and vast tracts of the world—not least among the Eastern and the African peoples—that only the most determined, dogma-centred, totally-committed kind of Christian faith was relevant to our times. This discovery was important, however trite it will seem to many of us, because at the beginning of the Conference it was clear that a particular type of Anglo-Saxon Protestantism,

of the most nebulous variety, was predominant among some groups of delegates; and it was just these who most needed the discovery. (One delegate from the Y.M.C.A. somewhere in the Americas, was heard to observe, as he entered the Norwegian Cathedral with the rest of the Conference on the Sunday morning, "This is the foist time I bin in a church in ten years.")

A hundred and eighty-one different churches and organizations were represented, and that means that almost every conceivable (and many inconceivable) sect could be discovered there. An American Salvation Army girl told us how sad General Booth had been when he decided to abandon the Lord's Supper in the movement, because it was too great a temptation to the reclaimed drunkards whom they worked among: but that the "holiness" meetings were just as good as a sacrament to her. On the other hand the general tendency seemed to be, in even some of the most evangelical sects, increasingly to emphasize the importance of the Holy Communion. And some American and Canadian Presbyterians had discovered, from visits to the Iona Community, that liturgy had some connection with life, and were going back to their own countries to spread the news. Moreover there was very little evidence of mere individualistic pietism, and the conception of the Christian koinonia—in the local congregation at least, if not in a visible Church—had been recovered by many who had lost it.

One of the most valuable experiences at the Conference was, not only to introduce members of different Christian bodies to the different ways in which they worship (the adornments and ceremonial of a Norwegian Lutheran "High Mass," or of a Swedish liturgical "morning service," must have been even more startling to some than the Orthodox liturgy, celebrated by Bishop Pantaleimon of Edessa in Oslo Cathedral, with the Paris Orthodox choir); but also to introduce those who had not pondered these matters before to the tragic depth of our divisions. The conference was reminded several times that however profound they may have felt their unity to be, they were not truly representative of Christendom, since the largest single church, the Roman Catholic, was not officially represented. Actually there were a number of delegates, not *qua* Roman Catholic, but sent by some other organization; and also there was a small body of official observers, the "Pax Romana" group, including two priests—one of whom, a Dominican, was

able to address us at one of the smaller, subsidiary meetings, and speak, with great charity and conviction, about the Roman Catholic relation and contribution to the Œcumenical Movement. This did something to prevent delegates going home with the fond idea that "differences don't matter." It also could not fail to impress the Conference (including some of the less well instructed Anglican members themselves) that neither Anglicans nor Orthodox could invite those not in communion with them to their altar rails (though the whole Conference attended the Orthodox rite, and all were invited to attend the Anglican Eucharist). Nor was this insistence upon the priority of Truth confined to them. A Dutch Calvinist minister of my acquaintance told me with much sorrow that he could not go up to receive communion at the Lutheran High Mass when he observed that the priest *gave* communion—as a reformed churchman, he could not "receive" from a priest, he could only "take" himself. A group of very able French Protestant leaders told us that, though they could not share the theological position, they appreciated the Anglican attitude about intercommunion, and hoped we should maintain it if only because there was a danger of the Œcumenical Movement becoming purely Protestant in outlook, and they were most keen that the way should be left open not only for Orthodox to take part, but also for the more understanding Roman Catholics to keep in touch with the movement. (They are themselves in close touch with the Dominicans in Paris, who have even published a little book of theirs *Positions Protestantes* as a sequel to the famous *France, Pays de Mission*). Indeed I was told by two different people, a French and a Swiss Calvinist, that the confessional divergence of Lutheran from Reformed is tending to get sharper at the very moment that their active co-operation, through the Œcumenical Movement, is increasing. Several people observed to me that the one name that was constantly in the background, though seldom explicitly mentioned, throughout the conference was that of Karl Barth. There is no doubt that everything that is vigorous in the theological thought among Protestants owes much to that quarter. This was a bit of a shock to our friends in the West, who as yet are much less influenced by Reinhold Niebuhr than we are—liberal protestantism is still immensely strong over there, even among outwardly "high church" episcopalians. But it needs to be remembered that America has an almost religious reverence

for "youth" so that the Youth Movements run themselves and tend to be very immature—as could be observed from the quality of some of the young delegates from the States who, though leaders of nation-wide Christian movements, appeared to be meagrely informed upon Christian doctrine. This fact, together with the fact that in many areas (especially India and China) the native Christians have no conception whatever of "denominational frontiers" (you are either "Christian" or you aren't: Methodist, Anglican, Congregational or what-not conveys little to many of them) resulted in a good deal of bewilderment, which was, or could be, salutary. One of the young men echoed the thoughts of many of us when he got up on the last day and said that the differences between Christian churches and traditions had too often been soft-pedalled during the Conference, and that if there is another World Conference of Christian Youth he hoped that this subject would be explicitly upon the agenda and not a mere dull throb in the background.

MARTIN JARRETT-KERR, C.R.

III.—INTERESTING DEVELOPMENTS IN CAIRO

In a recent interview with the representative of "Al Misry" the newly appointed Papal Internuncio to Egypt expressed the hope that it might be possible for the two great Religions of Christianity and Islam to co-operate against the evils of materialistic atheism threatening the world today. Such co-operation would, however, appear to depend in the first instance upon a certain degree of contact, unity and goodwill amongst the various Communion into which Christianity has also become sub-divided. Vis-à-vis the Muslim world this can nowhere be better studied than in Egypt's own capital city of Cairo where are to be found many and varied representatives of Christendom; Catholics, Latin and Oriental, Orthodox Coptic, Greek and Armenian, Protestants, Anglicans and non-Conformist, but all of whom combined are numerically far inferior to the Mohammedan majority of a city and state whose king and government are recognized as the mainstay of Islam at the present time. And since Cairo is not only the focal point of Middle East affairs but also literally a meeting place for East and West, it is certain that any developments there in the relationship established between Christianity and Mohammedanism will have results reaching far beyond the Egyptian frontiers, just as will in-

ternal contacts between the various Christian communities themselves.

Thus great importance should be attached to a new spirit of co-operation and mutual understanding being fostered by certain religious leaders, the commencement of which can be said to date from the latter part of 1939 when the late Greek Catholic Patriarch, Cyril IX, sent emissaries to the Anglican Bishop Gwynne to negotiate for the sale of St. Mary's Church, Kasr-el-Aini, no longer required by the Anglican community, who had completed the erection of All Saints Cathedral. At this time there was of course almost total absence of contact between the Latin Catholics and the Protestants, as also between the Latins and the Orthodox Churches. The Oriental Catholics had some liaison with the Orthodox but were themselves a little strained at times in their relationship with the Latins, whilst as between Anglican and Orthodox contacts were theoretically amiable but practically vague.

To negotiate the sale the Patriarch was one may think guided by Providence in sending as his messenger the present Archimandrite Oresté Keramé who, at that time, had not as yet left the French Jesuits. Accompanied by Mgr. Hakim (now archbishop of Haifa and Galilee) Fr. Keramé was cordially received by Bishop Gwynne, and the negotiations for the sale of St. Mary's Church were satisfactorily concluded. Thanking the bishop, Fr. Keramé stated that, should he be able to do anything as it were in return, or to the mutual benefit of both parties, he would be very pleased—which produced the usual reply that Catholics surely never co-operated with other Communions, or words to that effect. However, shortly afterwards a letter was received by Fr. Keramé in which the bishop invited him and Fr. Charles Margot, S.J., his Superior, to attend a meeting of all the Protestant communities to discuss questions relating to their schools. Approved by Fr. Margot, the invitation was accepted and from this contact came the idea of a regular fortnightly meeting held at the American University. This continued for approximately two years, studying academically various religious questions from the view point of Religion and World Order.

Certain members of the Orthodox communities were attracted, and then the Vice-Provincial of the Jesuits, the late Fr. de Bonnville, gave his approval by a personal appearance. A course of Public Lectures was commenced and

carried on for the next three or four years at which the Dominican Fr. de Boulanger sometimes spoke. A large meeting was organized at the Ewart Memorial Hall, under the joint Presidency of the Orthodox Saba Pasha Habashi, Fr. de Bonnaville and the late Dr. Watson, President of the American Protestant University—whose lamented death only occurred in January of this year. During the meeting the Pater Noster was sung by choirs in Greek, Latin, Armenian and Arabic, whilst on another occasion a Garden Party was given by Mme. Chaker and her husband, President of the Armenian Orthodox community in Cairo. At this function many leading personalities from the different Christian communities were present.

Shortly afterwards a sub-committee (liason) was formed, whose activities must not, however, be confused with the main gathering which still continues the study of Religion and World Order at meetings held in turn in the Jesuit College, the Protestant Agency, the Coptic Patriarchate, etc. To these certain Mohammedans have been attracted, and a sympathetic interest was expressed by the late Sheik Abdel Razeq, of the Al Azha University, although he was never actually able to attend before his regretted death last year. The Chief Rabbi of the Jewish community in Cairo has, however, been present on one occasion, whilst members of his community attend at meetings of the sub-committee liason.

The latter gathering has, from the start, had the active support of Mgr. Peter Medawar (archbishop of Pelusium and auxiliary to the Greek Catholic Patriarch), of Bishop Allen, successor to Bishop Gwynne, and of Mgr. Van den Bronk, who has not long since arrived in Cairo as auxiliary to the Vicar Apostolic of the Delta. At a recent meeting Mgr. Van den Bronk presided, whilst the minutes were read by Bishop Allen. Unfortunately, however, the Greek Orthodox, though co-operative as regards Religion and World Order, would not recognize the Committee de Liason as a negotiating body.

Work of vital importance had, however, already been done and a spirit of unity achieved amongst the minorities which greatly strengthened their hands when dealing with the Government over the vexed question of the Personal Status Bill. Over that, and the question of schools, it has been possible to adopt a common attitude, of which the telegram despatched last year to the Government by the Orthodox

and Greek Catholic Patriarchs and the Chief Rabbi is an example.

The arduous task of Secretary and Organizer is at present in the capable hands of Mr. Morrison, head in Egypt of the Church Missionary Society, and who has the invaluable help and co-operation of Fr. Keramé. H.E. the Papal Inter-nuncio (Mgr. Arthur Hughes, archbishop of Apro) is kept informed of developments which are, however, obviously of entirely local growth and which would appear to be realizing in an extraordinary degree what was aimed at in England by the founders of the Sword of the Spirit movement in the early war years. Close study continues as to what Christianity, Mohammedanism and Judaism have done and can do for the benefit of the country as a whole ; this, it is felt, is the beginning of what should be meant by Religion and World Order, and it is along these lines that, under God's good Mercy, there should be great scope for the enlargement of activities, particularly if the Islamic Religious leaders can be co-opted. Of this there is hope, as responsible opinion throughout Egypt continues to stress that the welfare of the whole country and all its inhabitants is the concern of the Christian minorities, just as much of the Muslim majority. A great and good work has started, quietly and unobtrusively progress has been made. May such then continue to the benefit first of the fair land of the Delta and then far beyond wherever men of goodwill truly practise their religion—whether they be Christians, Mohammedans or Jews.

J. W. R-F.

LETTER TO THE EDITOR

2276988 A.C.2 Mortimer,
Billet "I" West,
A.H.Q. Unit,
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Habbaniya, 'Iraq.

8th September 1947.

To the Editor, EASTERN CHURCHES QUARTERLY

SIR,

Conscription has brought me certain opportunities that I am sure would otherwise have been denied to me. In

England one can read learned books about the Eastern Liturgies, but reading them is very much a second best to actually being in the Middle East, to joining the Orientals in their forms of worship and breathing the atmosphere of their devotion.

My first posting was to the cosmopolitan city of Cairo, a place where turbaned, loose-robed negroes walk through neon-lit shopping centres as modern as any in Europe, and where crowded Arab quarters still bear the stamp of the East. First of all I found the fine modern Armenian church, of calm grey stone darkly lit by purple glass. My next discovery was the former Anglican cathedral, an architectural gem now belonging to the Melkites. Then to the Coptic church in the Musky! Down the famous Musky street I went in the old native slum area, down a twisted, narrow turning, unpaved and untarred, past an open waste ground, again into an alley, then into an un-named door in an otherwise blank wall. The church was circular and showed signs of once having been Franciscan. When Mass started the church was empty except for one or two of the choir. The priest and the two servers started intoning desultorily and the choirman sung hesitantly. The left of the church soon began to fill up with women veiled from head to foot in black abahs, and on the right came the men, some in European suits, many in flowing galabias. The choir became more vigorous and accompanied themselves with triangles or cymbals; the priest hastened up and down the aisle swinging the thurible to the full length of its chains and at the sanctuary gates a man with a high nasal intonation howled the Epistle and its accompanying prayers for about a quarter of an hour. When at length (great length!) the *anaphora* was under weigh the church was filled with the shouting of the choir, my ears rang painfully with the clamour of the triangle and the benches vibrated with the many feet beating time to the violent rhythm of the chant.

Except for the native Coptic Catholic church, the rites are not seen at their most typical in Cairo, because of the wealth there of the foreign, mostly Levantine, communities to which the parishes belong, whereas in their homelands the Melkite, Syrian, Maronite, Armenian and Chaldean are poor. Also they are untypical there because the Low Mass is more widely used than is customary, the priests are mostly educated under Latin influence. However, Cairo must be one of the few towns where Catholic Churches of

all the seven basic rites are to be found. What however is typically Eastern there beyond all doubt is the great hospitality of the Christians I met. Rich and poor, Christian and Moslem alike in the East are the kindest friends imaginable if you drop all English airs of seclusion and superiority and show a genuine wish to learn about their culture and not despise it. And once you have one or two differences of habit of thought explained you realize it is we who are "inscrutable" and even illogical.

After five months in Cairo I went to Jerusalem, and for six months spent a part of every day as well as the whole of my week-ends and leave in a religious house where there were about twenty-five Melkite senior seminarists, a happy crowd possessed of a grand sense of humour and the greatest love for their Arab and Christian traditions, and for their Liturgy. Little wonder that they should be so attached to their ritual, for what other can compare with it for beauty, magnificence and exposition of the Mystery of the Incarnation? I know now why it is that the Russians remain faithful to the Byzantine Church despite the ban on religious teaching. With us Latins only those few of us who have learnt to actually serve the Mass have any clear idea of its parts and what it is all about. But for the Byzantine rite layman there is no need to try to concentrate on a missal, he need only listen to the clear voice of the priest and the deacon who sing out loudly in a language he understands all but the secret prayers of the Mass. The priest is with the unapproachable glory of God, beyond the eikonastasis, and from without the sanctuary comes the insistent imploring of the deacon, rising to Heaven from the world of sorrow, embodying the auguished prayers of the people, "Again and again let us beseech the Lord—eti kai eti in irini tou Kyriou thenthomen." How heartrending to the suppliant but majestic "Kyrie Eleison" of the choir. But the glorified saints of the eikonastasis, standing between us and the Almighty, give tranquil eternal assurance from the dimmed light of their golden thrones, and at the great procession of the Oblations the Second Person of God Himself comes down amongst us and then mounts up to Calvary.

At Jerusalem I also learnt of that superbly ethereal quality of the Armenian great liturgies. The Greeks display the splendour of Heaven in the most magnificent of material form, but I think the Armenian rubric, architecture and refined spiritual music, so sweet after hearing the harsh

vigour of the Arabophone, takes one soaring like the Fourth Gospel, the Eagle of St. John, up to the very abode of Light.

What really impresses me as peculiar to all the Eastern rites is an extraordinary rhythm in the progression of the Mass, something that makes one lose all sense of time, so that at the end of a ceremony of some hours duration I have felt not boredom but rather a regret that the end has come. And despite the difference between some Oriental music and our own, I have found all the chants magnificent.

In 'Iraq I have had some very different experiences again. The Chaldean church has gained greatly under the wisdom and holiness of the late Patriarch Emmanuel Thomas, who was so beloved even by the Moslem noble families, to many of whom he was a trusted friend including the king.

The name "Chaldean" refers to every Catholic of the rite, also to the one of the two original brother-tribes which converted entirely in the sixteenth century, living in the plains around Mosul. The name "Assyrian" is confined to the mountaineers of far north 'Iraq, sometimes meaning Nestorians only, sometimes including the large number, perhaps even majority of the tribe, who have converted in the present generation. In the Barwar Valley, almost the last Nestorian stronghold, there are many Catholics, and Nestorians have expressed to me sometimes their wish for union, but they await the arrival of Catholic priests and schools.

I was able to spend two weeks leave at an R.A.F. leave camp overlooking the Barwar Valley, among the wild mountains of the Amadia district near the Turkish border, a countryside where Kurds make murder and pillaging a weekly occurrence, the chief victims being the Assyrians. The Kurds and the Catholics wear turbans round skull-caps, brightly embroidered jackets and huge wide-legged trousers, a wide cummerbund, belt and mountain-shoes, two bandoliers and a belt containing nearly two hundred rounds of ammunition in clips, and a large dagger sharp enough to shave with, literally. A modern army rifle completes their walking-out dress. The Nestorians differ only in that they wear a pointed hat with no turban. The people have all the food they need and solid material comfort from their home industries, but the rugged condition of the one road in about five thousand square miles of land, the steep mule track leading to it that often zig-zags down frightening boulder-strewn canyons and the banditry make export and import almost impossible. The mountain slopes are

frequently wooded, and there are charming fertile cultivated smaller valleys among the hills that can be seen as corrugations across the floors of the great valleys when looking down four thousand feet along the forty-five degree slopes of the main ranges. The town of Amadia, the largest for many score miles, but a village by our reckoning, stands on top of hundred foot vertical cliff on all its sides, and these in turn erupt from the top of less perpendicular mass.

I arranged with a guide to take me to the Catholic village of Eynishk one week-end. On Saturday morning the guide turned up—carrying a rifle and ninety rounds! At the village I ate and spent the night at the house of the headman, whose brother was a seminarist at the French seminary at Mosul. Being able to converse in French got rid of the language difficulty. I went to vespers in the evening. In every parish of the Chaldeans there are a number of married men ordained sub-deacons, so that there are always the six required for the hours of office to be sung, twice daily, in full liturgical order. Never will I forget the sight of two choirs of sub-deacons, in the exotic costume previously described, swiftly intoning the rhythm of the Syriac tongue. It seemed a dream! The priest was a monk from Al Qosh. He had never been educated, much less gone to a seminary, but when the vacancy at this village arose he was taken from his work as a lay-brother and ordained without any more ado. At Mass next morning, what a sight the candles as they yellowed the bat-beloved gloom of the windowless little chapel—a hundred turbaned men and women sitting cross-legged on prayer-mats on the floor.

Such is the Catholicity of the Church that she is as much native of lands fantastic as the black islands and fiery seas of a sunset as of the grey cities of Europe!

I remain, Sir,

Yours faithfully,

K. J. MORTIMER.

In addition to this descriptive letter another of practical suggestions by the same Airman has been handed on to us. We will give the most important of these.

That in Catholic schools it should be made quite clear to the children that the Latin Mass is not the only form of the Holy Sacrifice that is used in the Catholic Church. That

text books used for religious instruction should make adequate mention of the Catholic of the different Eastern rites.

His own experience is while serving with the British Forces in countries where most of the churches belong to Catholics of various Eastern rites, and sometimes where there is no Latin church, that the Catholic service men frequently refuse to go near these churches thinking that the name "Greek Catholic," etc., has no connection with the Holy See and that when they are reassured reply that they had always been taught that the Mass was said in Latin throughout the whole world. And he adds many of the Catholic Chaplains have no understanding of the true position.

We certainly know chaplains who have a very good ideal of the whole matter.

EDITOR.

RECENT PUBLICATIONS

Traité des Mystères. Par Hilaire de Poitiers. Texte Établi et Traduit avec Introduction et Notes par Jean-Paul Brisson. Pp. 176. Editions du Cerf. Paris, 1947. (Collection *Sources Chrétiennes*): available in England from Blackfriars Publications, Oxford.

This edition of the *Tractatus Mysteriorum* of St. Hilary bishop of Poitiers is a worthy addition to that invaluable series *Sources Chrétiennes*. The text is fragmentary and presents considerable difficulties of interpretation and M. Brisson has done his work as editor with considerable distinction. There is an admirable introduction of 70 pages, dealing not only with the particular problems of the *Tractatus Mysteriorum* but, briefly and very clearly, with the whole tradition of spiritual interpretation of the Scriptures up to the time of St. Hilary (c. 320-67 A.D.): there is a very useful section (pp. 17-28) on various terms employed by the Latin Fathers to translate technical words of the Greek spiritual exegesis, especially τύπος and ἀντίτυπος, with a short discussion and examples of the use of the word *sacramentum* in the Latin Fathers. A valuable feature of the notes both to introduction and text is the number of often fairly substantial quotations from the other works of St. Hilary and from other Fathers, which are often of great help in understanding the extremely compressed expressions of the *Tractatus*.

The work itself does not perhaps show St. Hilary at his greatest (it is to be hoped that his *De Trinitate* or one of his major exegetical works will be published in *Sources Chrétiennes* before too long); but it is none the less of very great interest. It consists of a number of short treatises showing how persons and events in the Old Testament prefigure in different ways the life of Christ and His Church. For St. Hilary the whole Old Testament is one great prefiguration of the mysteries revealed in the New. As he says at the beginning of Book I "Namque hic [Christus] per omne constituti huius saeculi tempus ueris atque absolutis praefigurationibus in patriarchis ecclesiam aut generat aut abluit aut sanctificat aut eligit aut discernit aut redimit." This of course is a tradition of Christian exegesis which goes back to our Lord Himself in the Old Testament. And the editor shows how St. Hilary, who is one of the most important links between the thought of Eastern and Western Christendom, brought to enrich the somewhat crude and elementary Western typology some of the riches of the great Eastern tradition of allegorical exegesis which goes back ultimately to Philo; though without its sometimes extreme arbitrariness and tendency to build on the slightest of foundations in the text enormous structures of philosophical and theological speculation. The *Tractatus* follows the tradition of the New Testament itself and the common practice of the Church rather than the learned theology of the East in that it looks in the Old Testament for figures of Christ and the Church rather than for symbolical presentations of theological doctrines; its method is typological, not allegorical.

Perhaps the best way of giving an idea of the quality and style of the *Tractatus* and of showing the riches which even this lesser work of the great Doctor St. Hilary can hold for us will be to quote and translate one of its packed and compressed sentences (Book I, p. 78-80). "Cum enim verbum factum sit caro et ecclesia membrum sit Christi, quae ex latere eius et per aquam nata et vivificata per sanguinem sit, rursum caro, in qua verbum ante saecula manens, quod est Filius Dei, natum sit, per sacramentum maneat in nobis, absolute docuit in Adam atque Eva suam et ecclesiae speciem contineri, quam post mortis suae somnum sanctificatam esse carnis suae communione significet." "Since the Word has become flesh and the Church is a limb of Christ, born from His side through Water and given life through Blood, and again since the Flesh in which the Word

remaining before the generations, which is the Son of God, has been born, remains in us through a Sacrament, he has taught perfectly that in Adam and Eve was a figure of Himself and of the Church, so as to show that after the sleep of His Death She has been made holy by the communion of His Flesh."

It would perhaps be hard even in the Fathers to find a richer summary in one sentence of the theology of the Incarnation, Church and Eucharist in their true unity.

HILARY ARMSTRONG.

Origène, Homélie sur l'Exode, translated by P. Fortier, S.J., introduction and notes by H. de Lubac, S.J. *Sources Chrétiennes*.

In place of a conventional review of this volume, mention must be made of a theological controversy which has been raging recently over the *Sources Chrétiennes* collection. Once more it is a controversy, broadly speaking, between Dominicans and Jesuits, not over grace and freewill, however, but over theological method. *Sources Chrétiennes*, under the direction of Pères de Lubac and Daniélou, S.J., both being theologians and scholars of no mean ability, as well as their companion-collection *Théologie*, is part of a praiseworthy attempt to supply a theology conscious of its sources (biblical and patristic), dynamic and living, historical and eclectic, a New Theology in fact. This attempt has been attacked severely by leading Dominican theologians, namely, Pères Labourdette, Nicolas, Bruckberger, and even P. Garrigou-Lagrange, and in view of the principles involved, at least some brief remarks on the controversy are necessary.

In the first place, we should explain that since the Dominican *Editions du Cerf* are the publishers of *Sources Chrétiennes*, clearly not all Dominicans are involved in the question, still less the order of Preachers as such; and clearly some Dominicans—even a whole province, we have been told, have manifested strong Positive sympathies and tendencies. And in the second place, clearly not all Jesuits, still less the Society of Jesus as such, are involved. The controversy is one between *some* Dominicans and *some* Jesuits.

The Dominican fathers attack the New Theology and the two collections from the point of view of orthodoxy. Taking their stand upon the great Thomist tradition of their Order, they see in the Positive method grave dangers and tendencies

subversive to Scholasticism. They impute to the Jesuit fathers a vague concept of theological truth as a changing thing, incapable of definition or of rational measurement, a philosophical relativism, and a religious subjectivism of experience. In short, they say that this return to the Positive method is meant as a criticism of Scholasticism and of the *Doctor Communis*.

The first volume to appear in *Sources Chrétiennes* (*St. Grégoire de Nysse*) caused unrest among the Dominicans. When Volume VII appeared (*Origène, Homélies sur la Genèse*), containing a striking defence of Origen's allegorical method from the pen of P. de Lubac, Dominican unrest was increased. In the collection *Théologie* works were being published by P. Bouillard, Pères Daniélou and de Lubac, one of which in particular, the *Corpus Mysticum* of P. de Lubac, provoked P. Labourdette, O.P. to assert that Thomism was being attacked as a decadent and pernicious system of theology. Although the substantial aim of both collections, says P. Labourdette, is good and commendable, yet the more particular aim of *Sources Chrétiennes*, as stated by P. Daniélou himself, is directed towards publishing just those categories of patristic thought which Scholasticism has lost, and is therefore a criticism of scholasticism. By all means let us have the Fathers, but we should not on that account, under-rate St. Thomas. P. Nicolas asks the learned Jesuit writers two questions: 1. Do they believe the Thomist philosophy to be true necessarily in the nature of things? 2. Do they believe that every effort should be bent towards understanding his philosophy in order to explain the faith in the most complete and universal theology? P. Garrigou-Lagrange in a spirited essay, *La nouvelle théologie, où va-t-elle?* made some bold charges of unorthodox tendencies in the writings of PP. de Lubac, Teilhard de Chardin, Daniélou, Bouillard, Fessard, and M. Blondel. The false philosophy of M. Blondel, he says, is at the root of the New Theology: action instead of being, experience instead of metaphysics. P. de Lubac, he says, shows a complete disinterest in the major pronouncements of St. Thomas. P. Daniélou's name is involved in a quotation given by P. Garrigou-Lagrange from an unnamed source: "La théologie n'est autre qu'une spiritualité ou expérience religieuse qui a trouvé son expression intellectuelle."

We could continue. The vigorous defence of the Jesuit fathers and the rather heated rebuke of the Dominicans on

the part of Mgr. de Solages, rector of the Catholic Institute of Toulouse, and the interchange of letters between him and P. Nicolas, the present Provincial of the Toulouse Dominicans, the able and restrained reply of P. Garrigou-Lagrange to the charges against his honesty—all these could be related. But it is not necessary. We have arrived at the crucial point: Integral Thomism versus Integral Catholicism. Let us freely grant that the orthodox Thomists, holding fast to a tradition of scholastic theology, are the finest exponents of that theology: for to pick and choose in the works of St. Thomas so often betrays a misunderstanding of his doctrine. Yet Thomism is but a part of something larger, wider and older. And it is of course imperative for students of the Œcumenical movement, apostles of reunion, to seek to understand the different modes of theological expression of earlier times. Nor does this imply any attack on scholastic theology, or any one-sided defence of the so-called New Theology with its new philosophical basis. Let us quote some comments of Père Congar, O.P.—*une âme vraiment catholique*—bearing on this controversy: “Our theological effort,” he says, “ought to tend incessantly towards realizing an integration. We must lose nothing of the vigour, the great and simple depth of contemplation of the Fathers and ancient writers; but on the other hand, no more should we lose the rigorous methods of analysis, exposition and synthesis which the use of more rational instruments permitted Scholasticism to attain; and finally we should lose nothing of the magnificent possibilities, still poorly exploited, which the historical method opens up . . . others wish to go beyond St. Thomas, even to the non-dialectical, but contemplative and sacramental system of the individuated Church—a Church in which oriental ferments and points of view were still active. I feel myself in profound and active sympathy with this movement, for its positive, but not for its negative tendency.”

Finally, to justify our review of Volume XVI of *Sources Chrétiennes* to some extent at least, we would express a whole-hearted approval of P. de Lubac's Introduction, where he expounds and defends Origen's exegetical method. Too many people have laughed at Origen in the past, so that it is refreshing to find him reinstated as a true Catholic, Orthodox, commentator on Holy Scripture.

“Y a-t-il une limite à la Sagesse de Dieu? . . . La contemplation de ses mystères n'est jamais pour nous qu'une tente,

où l'âme se repose un peu ; mais bientôt elle est provoquée à chercher plus loin, à s'enfoncer plus encore . . . ”

The slander that Origen's allegorizations have no foundation in the text of scripture, or that they undermine the literal and first sense, or that they are opposed to a sound historical interpretation, will become obvious to him who reads P. de Lubac's study. If we add that Cardinal Newman devoted much space in his *Development of Christian Doctrine* to defending allegory and the spiritual sense, if we remember that allegory, and even pure accommodation, was a practice of the inspired writers of the New Testament (who of course derived it, humanly speaking, from the Rabbinical schools), if we reflect that the allegorical tradition of the Alexandrian school was perpetuated in the Church, so as to influence such late writers as a John of the Cross or a Peter Canisius, and that the logical St. Thomas was not immune from it, we shall be inclined to view Origen with greater sympathy. We shall perhaps concede that in Origen we have a theologian of excellence, who, by reason of his excellence, was unconsciously the progenitor both of orthodoxy and of its contrary, both of Cappadocian theology and of Arianism. And there is a special reason today why we should turn back to his writings : our modern mentality is excessively realistic ; we know, and we want to know, nothing but concrete physical facts, we forget that the physical and the concrete is not all, we are tending to lose a sense of the *Symbol* and the *Mystery*.

DOM GREGORY REES.

The Shadowy Pine Tree ; a Book of Christian Meditative. Prayers from the Far East. Francis Rose. S.P.C.K. 4s.

This small book is just what it asserts itself to be. Anyone not acquainted with Far Eastern thought may find it difficult to use, but on the whole it is well worth while possessing. The Sinologist will frequently regret that the text is not printed alongside the translation. A great deal more might have been said in the introduction, and also there are some inaccuracies. The Nestorian missionary referred to as "Olopan," is in the text of the Ch'ang-An tablet quite certainly A-lo-pên. There is no warrant for saying that he came from Judea. The tablet says *Ta-ch'in-kuo ta té a-lo-pên*. That is either : A-lo-pên, a man of great virtue from the country of Ta-ch'in, or : The "Rabban" of great virtue, etc., Ta-ch'in, which seems to be the same as Li-chien and

Fu-lin is often considered to be Constantinople (though Professor Moule thinks it is Rome or the Roman Orient, which last might include Judea), but there are very good reasons for thinking it is Constantinople. Again, A-lo-pên did not arrive in 636 but 635. The tablet says "the 9th Chêng-kuan year." This was the Emperor T'ai-Tsung's reign, and the first year of a reign was reckoned retrospectively, hence it is 635. Another difficulty may be found by readers in the remark in the introduction about the T'ang dynasty Emperors' quest for "worth." By "worth," the author presumably means *hsien*²; that is: virtuous, to esteem as worthy; sage, or perhaps even, "the Wise." By the quest of the Emperors for *hsien*² I gather he refers to the philosophers who went from court to court acting as advisers, as Mencius did. Mr. Rose also says his translation is "free." Occasionally there is a feeling that it is too much so, and that he seeks to "sentimentalize" where the Chinese text would not. The drawings, though charming, enhance this feeling. Does the author think of China as the "Celestial Land," peopled with sages, and vague charming people talking constantly in metaphor, instead perhaps of the truer view of its being a stern though delightful country, and in the time of the sages one where the people often suffered under great tyranny, while the court philosophers sought to establish a Confucian ideal irretrievably lost, and quite out of touch with life?

Nevertheless, it is good to have a volume of Chinese prayers made by Chinese, especially if one bears in mind the appallingly bad manuals of prayer that abound, simply translated from some European language, where the idiom and the atmosphere are alike non-Chinese. In this respect Mr. Rose is to be congratulated.

DOMINIC DE TURVILLE.

The Authority of the Old Testament. By A. G. Hebert, S.S.M.
Faber and Faber. pp. 314. 15s.

There can be no doubt that we are witnessing at the present time a remarkable revival of Biblical Theology. The historical criticism of the Bible which has held the field for the last century has done its work, and the attempt is now being made to recover the meaning of the Bible as a whole, without losing the fruits of historical criticism. To this work Fr. Hebert has already made an important contribution in his *Throne of David*, which is perhaps the best modern introduction

to the principal themes of Biblical Theology in English. In the present work he has pursued the same method in an endeavour to establish the authority of the Old Testament in the light of modern criticism and the doctrines of Revelation and Inspiration. The principle from which he starts, which is equally valid in the criticism of the New Testament, is that the Bible is the record of a sacred Tradition and can only be properly understood in the light of that tradition. In a recent number of the *E.C.Q.*, Père Bouyer showed how in the early church the faith was always regarded as a sacred tradition, called variously a "sacrament," a "mystery" an "economy," to which both the Scripture, that is the written tradition, and the oral tradition of the Church bear witness. It is in the light of this tradition, this supernatural mystery which has been revealed by God to the Church, and of which the Church alone has the understanding, that the Bible must be studied. This does not mean that historical criticism is not to be given its proper place. On the contrary, as the present Pope has insisted in his recent Encyclical, every effort must be made to find the exact literal meaning of the original, and to determine its precise historical significance. But when this has been done, it must be interpreted in the light of the tradition and in relation to the whole.

It is this idea of the Bible as an organic whole, which is the most important element in Fr. Hebert's theory. The different parts of the Bible cannot be taken apart and interpreted in isolation. Every part is organically related to every other part and the whole forms a continuously developing tradition. In the same way the Old Testament cannot be separated from the New but finds its proper meaning only when it is read in the light of its final development in the Gospel. This is surely the principle upon which the problem of the Pentateuch will eventually find its solution. The history of Israel rests upon a tradition which goes back at least to the time of Abraham. We think that Fr. Hebert is inclined to place the origin of this tradition at too late a date. The time of Abraham is well within the sphere of history, and there is nothing to prevent a written tradition having its beginning at this time. But he is right in insisting on the core of historical truth in the narrative of the Exodus on which the whole faith of Israel rests. There does not seem any reason to reject the idea of an organic development of this original "core" taking place over a long period, which would not have been finally completed until the time

of Esdras. The exact stages of this development would have to be determined by an exact study of the texts, but the consistency of the development and its freedom from all error would be preserved by the guidance of divine inspiration.

In his treatment of the subject of Inspiration Fr. Hebert feels obliged to abandon the principle of the "inerrancy" of the Scriptures. But the solution of this problem also surely lies along the lines indicated by the Pope in his Encyclical. It is by the determination of the *form of literature* to which any given book belongs that the question of its truth is to be studied. There are books of poetry and of fiction in the Bible, and it would be absurd to look for exact historical truth in them. There are also historical books which are written in a poetic style, and it is here that the problem of historical truth is most difficult to decide. But once it is understood that it is a question of determining what *kind of truth* the author intended we may be sure that if it is done correctly, it will be found to exclude all "formal error" in the Scriptures.

Fr. Hebert's treatment of this subject is on the whole the least satisfactory part of his work. On the other hand, in the matter of Revelation he has a very valuable contribution to make. He insists that divine revelation must be conceived not simply as the revelation of certain truths about God, but as the revelation of a divine *action* in history. Just as the faith of Israel of Old rested on the act of God in the redemption of the people from Egypt, so the faith of the Church rests on the act of our redemption on the Cross, of which the redemption from Egypt was the type. Thus the Christian faith remains always firmly rooted in history: "he suffered under Pontius Pilate" is an integral element in its creed; and it must always make its appeal to history. Hence the importance of the Bible, which is the inspired record of its history under the Old and the New Covenant, and which provides the evidence on which it is based. On the other hand, this Act of Redemption is not merely an event of the past: it continues in its effects throughout the course of history, and the Church is the Society in which the power of that Act is continued and its significance preserved. Thus the Church and the Scriptures are both necessary to the fullness of divine revelation, and Fr. Hebert shows how the tradition of the Faith has been distorted when one has been emphasized at the expense of the other.

In conclusion Fr. Hebert suggests that it is through this

renewed understanding of the relation between Scripture and Tradition that the cause of reunion will be most likely to be furthered at the present time. Taken by itself we must admit that the Bible is more likely to be a source of controversy than anything else, as there is nothing which is so open to misinterpretation. But within the Tradition of the Church we cannot but agree that it is here that the greatest hope lies. When, as Catholics, we come to realize the full meaning of the Scriptural revelation in all its length and breadth, then we may hope that all those other Christians, and not only Christians but also, as Fr. Hebert points out, Jews, who accept the Old Testament, may come to share in the unity of the Faith; and it is for this reason that the study of Scriptural theology is of such immense importance.

DOM BEDE GRIFFITHS.

Les Psaumes et les Cantiques du Bréviaire Romain. French Text by D. Van der Waeter; Commentary by R. P. Th. Stallaert, C.Ss.R. Editions Charles Beyaert, Bruges.

This volume runs to nearly 500 pages, and has the French and Latin versions laid out in verse form facing one another. Though the lay-out is good, the impression itself leaves something to be desired. The French headings strike the dominant note of each Psalm and do not correspond exactly with the headings that appear in the Latin text. The main divisions of the Psalms are marked by French sub-headings, which are printed in both the French and the Latin texts.

At the foot of each page, confined to the minimum space, is the Commentary. It consists of a fuller analysis of the Psalm in Latin, which is reproduced from the text of the Biblical Institute, followed by (i) a note on the main purpose of the Psalm. (ii) An indication of the spiritual sense of the Psalm, taken from the Fathers of the Church. (iii) Explanations of the text, partly dependent on those given in the Latin edition; partly independent of it; and a useful number of references to parallel passages. All this should prove useful to those who are newly come to the study of the Psalms.

The French version itself is in clear and simple language, attractively rhythmical and pleasant to read. Speaking generally the sense of the Latin has been reproduced, but the difficulty of rendering poems from one language to another is well known, and therefore we are not surprised to find some loss in the astonishing vigour of the Latin, and some

weakening of the poetical content; granted the greater suavity of manner and fullness of expression demanded by the French language, we think this weakening is more than strictly necessary.

Example (1): Ps. ix, 13.

Quia ultor sanguinis
recordatus est eorum, non
est oblitus clamoris
pauperum.

Car Il venge le sang et
se souvient des malheureux,
Il n'oublie pas les cris des
affligés.

Besides the change in emphasis, there is a clear diminution of the power of expression between "ultor sanguinis" and "Il venge le sang."

Example (2): Ps. xi, 4.

Extirpet Dominus omnia
labia dolosa.

Que le Seigneur détruise
toute lèvre trompeuse.

"Tearing up by the roots" certainly involves "destruction," but the former evokes a precise and vigorous image, which the latter is inadequate to express.

Example (3): Ps. xl, 3.

Dominus custodiet eum,
et vivum servabit eum, et
beatum faciet eum in terra,

Dieu le gardera, et lui
conservera la vie, il le rendra
heureux sur terre,

In the French all three members of the verse are on the same level; in the Latin there is a distinct progression, "vivum" implies, not just "alive," but "full of life"; "beatum," not just "happy," but "happy in a high degree." Consequently to have translated, "Dieu le gardera, et lui conservera en plein vigueur, et le rendra extrêmement heureux sur terre," or something similar, would have given a better idea of the Latin.

In a few places also, the sense does not seem to have been seized.

Example (1): Ps. cxi, 4, speaking of the man who fears the Lord.

Oritur in tenebris ut lumen
rectis, clemens et misericors
et justus.

La lumière se lève dans
les ténèbres pour l'homme
droit, pour celui qui est
miséricordieux, compatissant
et juste.

Surely the sense is that the just man rises up like a light, i.e. as an example, to the right-minded seeing that he is indulgent merciful and just.

Example (2): Ps. lxxviii, 23.

Fiat mensa eorum laqueus
propositis, et amicis tendicula.

Que leur table soit pour
eux un piège, et leurs amis
un filet.

The sense is rather "may their table be a trap to them and a snare to their friends." The reference is to the Psalmists' adversaries, the wicked, and the meaning: May that in which the wicked take delight, be the cause of their ruin, and may all who are friendly and co-operate with them come to grief with them. This may be only a typographical error, since the insertion of "pour" before "leurs amis" would bring the sense right.

Example (3): Ps. cxvii, 27.

Ordinate pompam cum
frondibus densis usque ad
cornua altaris.

Faites montre de magni-
ficence, avec des rameaux
touffus, jusqu'aux cornes de
l'autel.

The word "pompa," in its proper sense, means "a solemn, or festival procession"; only in its last derived sense, which may even be pejorative, does it mean "ostentation or display." A remark on the ordering and emblems of a solemn procession ought to be quite at home in a Psalm, which was used for the solemn entry into the Temple, possibly on the occasion of the feast of Tabernacles.

There is a tendency, also, to prefer the old Vulgate sense, even where the New text has made a noteworthy alteration. Though not the only one, the most striking example of this is in Ps. cxxx, 2.

Sicut parvulus in gremio
matris suae: sicut parvulus,
ita in me est anima mea.

Comme un enfant sevré
sur le sein de sa mère,
comme l'enfant sevré, calme
est en moi mon âme.

A note in the Biblical Institute's edition says that the "ablactatus" translated the Hebrew "gāmûl," which signifies a young child up to three years old, presumably between the time it is weaned and the time it is well able to stand and walk. Parvulus, therefore, adequately expresses the sense of the original, and eliminates the difficult "ablactatus,"

which seems to stress the fact of weaning, rather than the age of the child, and has caused so much confusion to commentators. In the French commentary "sevré" is left out and it reads "*Comme un enfant sur le sein de sa mère; se confiant totalement à elle et ne désirant pas autre chose.*"

So far we have spoken of defects; we have only to add two examples of where, without being too literal, the translation succeeds well, and to say that for an average of two or three phrases that lie open to criticism, two or three pages of the translation are either good, or, at least, satisfactory.

Example (1): Ps. xxxii, 10.

Dominus dissipat de consilium nationum; irritas facit cogitationes populorum.

Le Siegneur renverse les desseins des nations, il anéantit les projects des peuples.

Example (2): Cant. Moysis. Deut. xxxii, 41.

Cum acuero fulmen gladii mei, et ad iudicium se accinxerit manus mea, reddam ultionem adversariis meis, et retribuam eis, qui oderunt me.

Quand j'aiguise l'éclair de mon épée, et quand ma main a saisi la justice, Je me vengerai de mes adversaires, et je punirai ceux qui me haïssent.

In conclusion; without denying that the work has certain merits, or pretending to judge of its value in its native place, we do not think its value, either as a specimen of typography, or as an enlightening translation, is sufficient to justify its inclusion in many libraries outside its native country.

DOM ERIC P. WHEELER.

Luther Speaks. Lutterworth Press. pp. 189. 8s. 6d.

This collection of essays, written by a group of Lutheran pastors for the quater-centenary of Luther's death, is an attempt to show the living message of Luther and of the Lutheran tradition.

Lutherans are so universally misunderstood in their central doctrine of justification by Faith, the Saul-Paul antithesis upon which Lutheranism is founded, that it might perhaps have been helpful had a simple statement been made at the beginning of what it does and does not imply. However, by the end, it does emerge clearly that "faith," far from excluding "works," is their very ground: the believer,

ceasing to trust in his own "righteousness," turns to trust in Christ and in Him, actually not simply by imputation, to receive the Righteousness of God.

The essays are not all of the same high standard, nor is the English always good, they are not wholly free from eulogy and are sometimes from a "party" standpoint; but on the whole they give real insight into Luther and the Lutheran tradition, and the extracts from Luther's writings are of particular value.

The immeasurable tragedy of the schism, whereby Luther did not remain a voice within the Catholic Church but became instead the builder of a separate tradition will perhaps only be overcome when Lutherans thirst for the Catholicity of the Church and Catholics wholly assent to Luther's message, whenever he speaks from God. Then maybe, by the grace of God and in His time, Catholics and Lutherans may wake up to discover that they belong together. Meanwhile the separation remains: sign of the judgment of God upon a mutual repentance which is incomplete.

The purpose of these essays is to introduce the reader to Luther himself. If they drive him to a prayerful, humble, study of Luther's writings, their aim will have been achieved.

N.H.

Martin Luther: Hitler's Cause or Cure? By Gordon Rupp. Lutterworth Press. pp. 95. 3s. 6d.

This book is unfortunately limited to being an answer to Peter Wiener's scurrilous attack on Luther: *Martin Luther, Hitler's Spiritual Ancestor*. Was not Mr. Rupp right in his first reaction! "Why trouble to reply? So many lies have been told about Luther that a few more or less can hardly make much difference!" for in the process of replying so much of Mr. Wiener has to be raked up, which had better be lost in oblivion. Silence, not argument, is surely the best answer to slander. Or, if an answer must be given, would not an article have sufficed to show on a few central points the superficiality of Dr. Wiener's approach?

With his genuine knowledge and understanding of Luther, Mr. Rupp could so well have written a better answer to such an attack in giving a straightforward exposition of Luther's teaching on Church and State, for example, or of his consistent attitude before and throughout the Peasants War, equally readable without being shallow, which might have been of

lasting usefulness. Whereas the argumentative vein, the painstaking almost point to point reply which cannot outlive Mr. Wiener's attack, the rapidity with which it was written and the way in which, without real understanding, Mr. Rupp lightly dismisses those Catholic beliefs and practices which Luther threw overboard, make the book of transitory value.

N.H.

The Everyday Catholic. By Martin Harrison, O.P. Published by Blackfriars, Oxford, 1947. 10s. 6d.

"Catholic Meditations" might perhaps have been a more fitting title to this book. It contains over three hundred and seventy pages, and is well printed though somewhat unrelieved. Being a survey of whatever belongs to the Faith, it is indeed a miniature "Summa" of Catholic teaching. It is divided into some seventy-six chapters with such headings as: God, The Holy Trinity, The Mystical Body, The Holy Souls, Grace, Temptation, Our Lady, Fortitude, Home Life, Saints, etc., and one has no hesitation in recommending it as a work worthy of any bookshelf. Whether or not the book will make its appeal to the kind of people for whom, according to the writer of the Preface, it is primarily intended, viz. "the busy mother of a family, the hard-working father, the tradesman, etc., is difficult to decide, and it would be interesting to ascertain what the milkman would understand by such words as "transient," "reticent," "cynical," "vindication," "flagrant," etc.!

C.R.B.

Christ Consciousness. By A. Gardeil, O.P. Blackfriars, Oxford. 2s.

We are indeed grateful to the good Preacheress of Carisbrooke who has translated this enlightening exposition of St. Paul on our life in Christ.

K.F.E.W.

BOOKS RECEIVED

- Blackfriars Publications : *The Pain of Christ*. G. Vann, O.P.,
A Torchbearer. Ed. by F. P. Armitage.
- S.P.C.K. : *The Theology of Christian Initiation*.
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Committee*, 1947.
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- Sanctae Ecclesiae*. Cormeilles-en-Parisis.
- ΕΚΚΛΗΣΙΑΣΤΙΚΟΣ ΦΑΡΟΣ. Alexandria.
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